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Jews Settle On U.S. Farms

The Jewish Agricultural Society Inc., whose main purpose is to encourage and advance farming by Jews in the United States, made public its annual report showing that it had lent $11,000,000 to Jewish farmers in forty states since its forming in 1900.

The report, released by Dr. Gabriel Davidson, executive head, at its headquarters, 386 Fourth Avenue, New York, emphasized a sharp increase in the farm movement among Jews in America last year when more Jewish families were settled on farms in any but three of the preceding forty-eight years.

Of the 1,160 families seeking settlement advice, 157 were established in 1948 on farms in California, Connecticut, Indiana, Massachusetts, Michigan, New Hampshire, New Jersey, New York, Ohio and Pennsylvania.

"The society bent its efforts to settle new Jewish farmers, in so far as possible, in or close to already established farm districts," Dr. Davidson said. "Thus integrated, stable and progressive Jewish farm communities emerged in Middle West and along the Pacific Coast. Such grouping make for full and rounded programs of cultural and religious life."

The society's booklet also emphasized its efforts to establish on farms former service men, displaced persons, white collar workers and "others who look to farming both as a means of livelihood and more desirable way of life."

Since the society's farm employment department was set up in 1909, jobs on farms have been obtained for 20,266 Jewish young men. The report further showed that during the last ten years more than 10,000 individuals representing families or groups sought settlement guidance and that the society was directly instrumental in establishing on farms 1,210 families [illegible]

[illegible] granted $440, 822 in loans to Jewish farmers in thirteen states in 1948, the report said that farm loans were made on smaller margins of equity than usually accepted by leading agencies and repayment was spread over a term of years.

"The society endeavors to fix repayment terms to square with the borrower's ability to pay," the report went on. "Yet, unforeseen contingencies may develop which render strict compliance impossible. The society's patience kept many families on their farms during their difficult days. Preferential treatement was accorded to

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Bnai Brith Reports Gains Against Bias

An analysis of anti-Semitism in 1948 in the U.S. made public by the Anti-Defamation League of Bnai Brith, indicated that it was a year of "great gains, violent reactions and, in certain areas, increased discrimination," but should go down "on the credit side of the ledger."

The nation-wide annual survey, prepared under the supervision of former Assistant District Attorney Jacob Grumet and Arnold Forster, director of the League's civil rights division, details the extent to which anti-Semitism exists in housing, employment, education, the professions and other areas of American life.

Written by Dr. Ruth G. Weintraub, Associate Professor of Political Science at Hunter College, the report is being published as a book by Doubleday & Co. under the title, "How Secure These Rights?"

Supreme Court Justice Meier Steinbrink, chairman of the League, wrote the foreword. He hailed 1948 as a good year because there was an "increased awareness" of the problems of "minority bias."

The survey, Justice Steinbrink said, pointed to many inequities in American life but revealed also "the conscientious efforts of many Americans who are working to cleanse our nation of anti-Semitism and minority hatred."

President Truman's civil rights program, despite its recent setback in Congress, continues to forge ahead, according to the justice. He noted that Oregon, Washington, New Mexico and Rhode Island had passed Fair Employment Practice Committee laws and that Indiana had enacted a law banning segregation in its public schools.

The survey found widespread prevalence of prejudice in employ[illegible] ... A study by [illegible] service agencies showed that in states where FEPC laws existed, only one out of twenty-three job applicants was questioned about his religion, while in other states the ratio was one out of four.

To circumvent a United States Supreme Court decision outlawing racial and religious restrictive covenants, various groups and agencies resort to "tricky collusive devices" to discriminate against Jews and other minorities seeking to buy or rent housing, it was declared.

Although there was a decrease in the number and activity of anti-Semitic organizations, twelve new

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London Group Gets Help For Arab Refugees

As a result of a few letters written by one man to the British newspapers, 600 contributions were received in London, England, by a Jewish organization for the aid of Palestine Arab refugees.

Some 1,600 letters were delivered to the cluttered little room on Maiden Lane that is the makeshift headquarters of the Jewish Society for Human Service. It took three volunteers two and a half hours just to open all of the letters.

Bulky bundles of cast-off clothing were coming down the dark, narrow three flights of stairs on their way to destitute Arabs in the Middle East, while more mail was going up.

"It is snowballing," said Cynthia Rowland, secretary of the society, who formerly was a supply officer for the Friends Relief Society in London. "So many of the letters say 'thank goodness you have started something at last'."

That something was started by Victor Gollancz, Jewish publisher, writer and supporter of the Labor party, in whose office the refugee fund has its headquarters.

Last year, Mr. Gollancz and his wife's cousin, Norman Bentwich, distinguished writer, lecturer and teacher on the subjects of law, international affairs and Judaism, founded the Jewish Society for Human Service with the idea of creating among the Jews an organization similar to that of the Quakers to provide relief for suffering regardless of faith or nationality.

Among the 200 persons on the society's mailing list and dozen on its executive committee were Zionists, non-Zionists and anti-Zionists, and those who ranged in religious belief from Orthodox to one man who calls himself a "Nazarene" — that is, a follower of the teachings [illegible] Christianity became separated from Judaism.

The society was not founded for Arab relief, but Mr. Gollancz said it happened that the first major problem of relief to arise after its establishment was that of the Arabs. By private campaigning £4,000 ($16,000) was collected.

But that was only a dribble, and Mr. Gollancz was appalled by the immensity of the Arabs' tragedy and what he regarded as the callousness of public opinion. He began to write impassioned letters to the British newspapers, which published them and immediately came to his support.

In Who's Who Mr. Gollancz lists one of his recreations as "arguing," but he is not argumentative about the reason for the Palestine Arabs' plight. In one of his letters he said:

"People excuse themselves from helping by arguments about responsibility; by attacking Zionist nationalism, Arab irresponsibility, British intransigeance and Ameri-

(Continued on Page Four)

Once Freud Aide, Dies In Exile

Dr. Jonas Borak, noted Viennese radiologist who came to New York ten years ago as a refugee, died of a heart ailment while delivering a lecture at the Academy of Medicine, 2 East 103d Street. He was 58 years old.

Dr. Borak, who was a one-time assistant to Dr. Sigmund Freud, came to New York in April, 1939, with a German passport which he said he had obtained in Vienna from an unnamed Nazi official whose mother he had cured of glandular cancer.

The month before he left Vienna he was in prison and his suicide was erroneously reported. He explained he was arrested by the Nazis for writing an article to prove by scientific data that there was no such thing as a Jewish race.

Dr. Borak was released from prison after the American Medical Association made inquiries about his reported suicide. He got as far as Antwerp, where the American consul gave him a non-quota visa after reading a letter in which Dr. Albert Einstein wrote: "He is one of the world's most unselfish friends of humanity."

Dr. Borak, who is survived by his widow, Emly, resided at 38-06 Eighty-eighth Street, Jackson Heights, Queens, and maintained offices at 667 Madison Avenue. He was a member of Fidelity Lodge, Free Sons of Israel, which had paid a special tribute to him in its April 1 issue.

RABBI WISE WAS WORLD-FAMOUS AS ORATOR, CRUSADER, AND GREAT AMERICAN LEADER OF THOUGHT

Dr. Stephen S. Wise, world-famous senior rabbi of the Free Synagogue, who died in New York, in Lenox Hill Hospital, was also the 76-year-old president of the American Jewish Congress and head of the World Jewish Congress. He had been admitted to the hospital on March 30 for the treatment of a "malignant stomach ailment." He underwent an operation on April 7. After a rally he weakened, and lapsed into a coma from which he did not regain consciousness and died on April 18.

With him at the time of his death were his sister, Mrs. Ella Fish; his son, James Waterman Wise, editor of Opinion, a Jewish Journal, and the latter's wife; his daughter, Justice Justine Wise Polier, of the Domestic Relations Court, and her husband, Shad Polier. Mrs. Wise, the former Louise Waterman, an artist and women's leader in the American Jewish Congress, predeceased her husband two years ago.

Dr. Wise died without realizing his keenest wish, which was to see the new nation of Israel. A lifelong leader of the Zionist movement, he had been unable to visit Palestine since the new state came into existence, but had hoped to go there this summer.

In his more than half a century as an American rabbi, Stephen Samuel Wise became a leading spokesman of Jewry not only in the United States but in the world. An independent thinker and a forceful speaker, a liberal in both religion and politics, he succeeded in impressing many of his views on the minds of thousands of persons besides the members of his own faith.

Dr. Wise had a taste for social [illegible] ... tion which was the despair of the Biblical prophets.

Virtually at the outset of his career, Dr. Wise gained national prominence as a champion of free thought in both religious and secular matters. In 1905, after he had established a reputation as a forceful young rabbi in Portland, Ore., he was invited to become the spiritual head of Temple Emanu-El, New York's best-known synagogue. In a letter declining the post, he said:

"If your letter of Dec. 1, 1905, be expressive of the thought of the board of trustees of Congregation Emanu-El, I wish to say that no self-respecting minister of religion in my opinion, could consider a call to a pulpit which, in the language of your communication, 'shall always be subject to and under the control of the board of trustees of the congregation.'"

Dr. Wise's stand evoked both praise and condemnation; but the support he received was sufficiently large to encourage him to come to New York and establish the institution which was closely associated with him and his work—the Free Synagogue. It was seldom that the eloquent rabbi of the Free Synagogue was not involved in one controversy or another; as a formulator of policy, as a Zionist, as a reformer or as a representative of American Jews at meetings in London, Basle or Geneva.

Dr. Wise was admittedly non-assimilationist. In one of his most discussed speeches he pointed out in 1938 (as he had in very nearly the same words many times before) that, although he had been an American for only a few generations, he had been a Jew for 4,000 years. It was such rhetoric, understandable in its hyperbole to some Christians however much they differed with its implication, that many disliked.

Yet, despite the persistent aura of controversy, which puzzled many Christians and Jews with only a passing interest in Dr. Wise, his stand on the relation of the Jew to America was clear. He held, simply, that the contribution of the Jew to America had been made, and must continue to be made, by the Jew as a Jew, and not as an "American Jew" or "Jewish-American" or "American of Jewish faith."

To this tenet he added the important corollary that the Americanism of the Jew was in no way diluted or marred by his adherence to his ancient heritage. Many Jews listened with horror to his utterances, called him a notoriety-seeker, and declared his synagogue to be a crazy house. But there are hosts of others who regarded his work with genuine admiration.

Every one who heard Dr. Wise knew him for an unusual orator; it was said of him frequently that he might have been a great actor. His voice was deeply resonant and always under superb dramatic control.

His appearance was in keeping with his voice and oratorical style. His iron-gray hair blacker than it was gray—was combed straight back and parted in the middle. It was thick enough at the nape to justify the reiterated adjective, "leonine." He was tall, broad-browed and thoroughly impressive.

All his life Dr. Wise was a crusader, and while in latter years his zeal was expended mostly for the Zionist movement and the creation of Palestine as a national home for the Jews, his crusading for better civic government cannot be overlooked.

On his sixtieth birthday, in 1934, he was signally honored by dinners held for him in many cities, and the same procedure was followed on his seventieth birthday. In Chicago, the dinner was the largest ever held in that city, and a luncheon, two days before, was attended by 400 priests and ministers, a unique tribute by the leaders of other religious groups.

Dr. Wise saw the Hitlerite menace to the Jews and to the world early. From 1933 on, his activities in this field increased until they overshadowed everything else. Besides being president of the American Jewish Congress, he was chairman of the executive committee of the World Jewish Congress, a member of the Executive Board of the Jewish Agency for Palestine, co-chairman of the American Zionist Emergency Council, president and founder of the Jewish Institute of Religion and of countless other offshoots of the Jewish and Palestinian movements.

He took two leaves of absence from the Free Synagogue to carry on this work, and among his accomplishments was his obtaining from the late Franklin D. Roosevelt, in March, 1944, authorization to say that Roosevelt had never approved the British White Paper of 1939 on Palestine, and that a Jewish national home had Mr. Roosevelt's approval, according to the New York Times.

Stephen S. Wise was born in Budapest, Austria-Hungary, on March 17, 1874. He was fond of recalling that he was born on St. Patrick's Day, and on one March 17 he sadly described himself as "a poor, lonely rabbi, while the parade goes up Fifth Avenue."

He was the seventh rabbi in direct succession in his family. His grandfather was for many years chief rabbi of a large section of Austria-Hungary, and his father, Dr. Aaron Wise, came to New York in 1875 as rabbi of Temple Rodeph Shalom, a position he held until his death in 1896. His mother, Sabine de Filscher Farkashazy, was the daughter of the founder of the porcelain industry in Austria-Hungary.

Dr. Wise was one year old when his parents brought him to the United States. He obtained his education at City College and Columbia, being graduated from the latter in 1892. In 1901 he received a Ph. D. degree in Semitic languages, his thesis consisting

(Continued on Page Sixteen)

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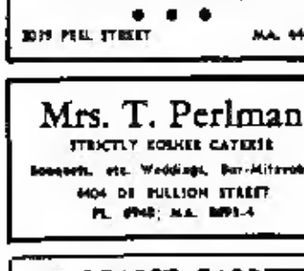
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Social Notes — Montreal

Mrs. B. Selick and daughter, Mary, formerly of Durocher Avenue, are taking up new residence at 3275 Linton Avenue.

Mrs. S. Zweig, de Bullion Street, is spending several days in New York, visiting her son and daughter-in-law, Mr. and Mrs. Irving Zweig, of Long Island.

Mr. and Mrs. Harry Kiermyer and daughter, Soryle, of Park Avenue, will take up new residence on Maplewood Avenue, at the beginning of May.

Mr. and Mrs. William Carin, Stuart Avenue, are taking up residence on Westbury Avenue.

Mr. and Mrs. Joseph Guttman, Wiseman Avenue, spent a week at Manor House, in Ste. Agathe, during the holidays.

Mr. and Mrs. S. Pollack, accompanied by their son, Joel Pollack, Bloomfield Avenue, returned from Boston, Mass., where they visited their son and daughter-in-law, Mr. and Mrs. Gerald M. Pollack.

Mr. and Mrs. P. Freed and family, formerly of 210 Laurier Avenue West, have taken up residence at 8169 Birnam Avenue.

Mrs. Jack Lennett, 5375 Waverley Street, accompanied by her daughter-in-law, Mrs. Reuben Lennett, are leaving to spend ten days in New York.

Mr. and Mrs. [illegible], formerly of 4507 St. Urbain Street, have taken up new residence at 8154 Wiseman Avenue.

Mrs. C. Surkes, Davaar Avenue, had visiting with her for the holidays, her brother and sister-in-law, Mr. and Mrs. A. Ornstein, of Chicago, Ill., and Mrs. Ida Freeman, of New York.

Dr. and Mrs. M. J. Messinger, St. Catherine Road, have returned from Chicago, Ill., where Dr. Messinger attended a meeting of doctors.

Mrs. M. Silverman, St. Lawrence Boulevard, spent three months visiting her son-in-law, daughter, and grandson, Mr. and Mrs. Samuel Herman and son, Robert, of Forest Hills, Long Island, N.Y.

Mr. and Mrs. Joseph Greisman, Quebec Avenue, are going to Sudbury, Ont., to be present at the brith and pidyen-ha-ben of their new-born grandson, Robert Martin, son of Mr. and Mrs. Ted Moses, of Sudbury, Ont., formerly Miss Marion Greisman, of Montreal.

Dr. Harry J. Stern, Rabbi, and Mrs. Stern, Sherbrooke Street West, were in New York, where they were present at the dinner honoring Dr. Chaim Weizmann; and at the funeral service for the late Dr. Stephen S. Wise. Their elder daughter, Stephanie, is named for Dr. Wise, and their younger daughter, Justine, for his daughter, Mrs. Justine Wise Polier, of the Domestic Relations Court.

Mr. and Mrs. A. Cooper, 3777 Cote des Neiges Road, spent the winter in Miami, Florida.

Mrs. Arthur Levin, Summerhill Avenue, spent a week in Ivry.

Miss Tillie Levinson, Elm Avenue, motored to Toronto, Ont., and Niagara Falls.

Mr. and Mrs. J. Gersovitz, Cote des Neiges Road, spent ten days in New York, and Atlantic City, N.J.

Mr. and Mrs. Hyman Grover, Westmount Boulevard, were in New York for the funeral service of the late Dr. Stephen S. Wise. Mr. Grover is president of Temple Emanu-El.

Mr. and Mrs. H. C. Sabloff, Victoria Avenue, spent several months in Tucson, Arizona.

Mr. and Mrs. George W. Cohen, 4955 Cote des Neiges Road, spent several days at Domaine d'Esterel, in Ste. Marguerite.

Mr. and Mrs. Eli Shapiro and daughter, Nancy, McGregor Avenue, spent the holidays with her father, Myer Salit, of Niagara Falls, Ont.

Mr. and Mrs. Alex Abrams, Victoria Avenue, returned from a motor trip to New York.

Mr. and Mrs. S. Zion, Campden Place, are leaving for Vancouver, B.C., where they will spend several weeks.

I. Louis Berman, of New York, who was visiting his sister, Mrs. Bella Ellison, 541 Lansdowne Avenue, has returned home.

Miss Suzann F. Cohen, Cote des Neiges Road, entertained at an evening party. Miss Ida Klein, Mrs. Edward Wigdor, and Mrs. A. L. Kalmanasch assisted.

Mrs. Evelyn Hart, 2156 Sherbrooke Street West, entertained in honour of the eleventh wedding anniversary of Mr. and Mrs. Joseph Leigh, Mackenzie Street, who recently came here from London, England, with their son, Melvin, aged ten. Those present were: Mr. and Mrs. J. Reichmann, Mackenzie Street; and their daughter, Miss Mary Reichmann; Mr. and Mrs. A. Sampson, Park Avenue; Mr. and Mrs. N. Shears, Park Avenue; Mr. and Mrs. G. Shears, Park Avenue; Mr. and Mrs. J. Randolph, Decarie Boulevard; Mr. and Mrs. E. Hill, Addington Avenue; Mr. and Mrs. M. Aten, Esplanade Avenue; Mr. and Mrs. E. Silver, St. Catherine Road; Mr. and Mrs. R. Blain, Mackenzie Street; Mrs. E. Ginsberg, Colonial Avenue; and Mrs. G. Belenkin, Esplanade Avenue. The table was decorated with a centrepiece of spring flowers and candles.

Mrs. Harris Cohen, of Detroit, Mich., is visiting Mrs. H. M. Adelstein, Mareil Avenue.

Mr. and Mrs. Robert Friedman, Circle Road, spent four weeks in Miami, Florida.

Mrs. Norman Adilman, Notre Dame de Grace Avenue, spent three months in Miami, Florida.

Mr. and Mrs. N. Sendel and family, formerly of 5267 Hutchison Street, have taken up residence at 6911 Clanranald Avenue.

Mr. and Mrs. H. Simons, 4867 Coolbrook Avenue, have returned home after spending a few weeks in Atlantic City, N.J., and New York.

Mr. and Mrs. Joseph Levine, Decarie Boulevard, motored to New York for the holidays.

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Social Notes — Montreal

Having spent the holidays in Atlantic City, N.J., Mr. and Mrs. H. Shulman, Coronet Avenue, and Mr. and Mrs. J. Levitt, Cote St. Luc Road, returned home from New York, where they were present at the marriages of their nieces, Misses Gloria and Bernice Relkin, to Henry Slam, and Dr. Alvin Bederoff, respectively.

Mr. and Mrs. J. Davis and daughters, Barbara and Linda, of Columbus, Ohio, visited her parents, Mr. and Mrs. S. Litwin, Jean Brillant Street, for the holidays.

Mr. and Mrs. Aaron A. Gans, of Brookline, Mass., are spending several days in Montreal, the latter having come here to be guest speaker at the annual donor luncheon of the Women's Social Service Organization.

Mrs. Larry Shapiro and son, David, Ponsard Avenue, visited in Cleveland, Ohio, with Mr. and Mrs. Louis Baumwell, Varona Avenue, Euclid South.

Mr. and Mrs. H. Tishler, 4949 Lacombe Avenue, celebrated the bar-mitzvah of their son, Jack, brother of Shirley and Eleanor. He was called to the Reading of the Law at Congregation Anshei Ozeroff. Mr. and Mrs. Tishler received one hundred and fifty guests at Kiddush and luncheon. Jack is the grandson of Mrs. S. Tishler, of Montreal, who was unable to be present; and of Mrs. N. Green, of Toronto, Ont., who was there. Other out-of-town guests were: Mrs. Nat. Green and son, Howard, aunt and cousin of Jack; Mrs. H. Lederman and sons, Martin and Sydney, aunt and cousins; and Mr. and Mrs. L. Hoffman, uncle and aunt, all of Toronto, Ont.

Mr. and Mrs. L. B. Greisman, 5510 Campden Place, gave a birthday party for their son, Leonard, who was three years old. Present were: Mrs. M. Scheffer, of Joliette, his grandmother; and Mesdames I. Shapera, Queen Mary Road; Jack Klineberg, Terrebonne Avenue; I. N. Pascal, Kingston Avenue; C. Gantalip, Jacques Avenue; T. Clough, Campden Place; M. Kastner, Girouard Avenue; A. Levin, Cote St. Luc Road; and S. Nathanson, Van Horne Avenue; and Freda Lee and Steven Shapera; Judy and David Klineberg; Douglas and Lois Pascal; Dorothy Greenberg, Marlene Shatsky, Susan Clough, Lorne Kastner, David Levin, Karen Frank, and Beverley Nathanson. Moving pictures were shown.

(Resort Advertisements on Pages Four and Five)

(Children's Camp Advertisements on Page Four)

All news and advertising omitted this week due to lack of space, will be run in next week's issue.

Mrs. F. Felsky, Barclay Avenue, and Mrs. L. Field, Waverley Street, gave a tea at the former's home, in honour of Miss Bernice Katsof, daughter of Mr. and Mrs. B. Katsof, Jeanne Mance Street, and fiancee of Julius, son of Mr. and Mrs. M. Smolkin, of Cornwall, Ont. Miss Katsoff wore a grey crepe dress, with a straight skirt and side drapery, a shocking-pink hat, trimmed with pink and white flowers, and navy-blue accessories. The table was decorated with flowers. A presentation was made. The wedding will take place on June 15, at Adath Israel Synagogue.

Mr. and Mrs. M. Goodlin, St. Lawrence Boulevard, were hosts at a supper party, celebrating the engagement of their daughter, Shirley, to Al., son of Mr. and Mrs. J. Myrsvitch, Park Avenue. Receiving about seventy-five guests, Mrs. Goodlin wore a black crepe dress, with draping in the back, and a corsage of sweet peas; Mrs. Myrovitch, a pink and black printed crepe dress, and corsage of pink carnations; and the honoree, a black taffeta dress, with detailed draping in the front and back, and a corsage of gardenias. Carnations, tulips, and other spring flowers adorned the table. Photographs were taken during the dancing later in the evening. The honored couple was presented with gifts.

Miss Fay Altman, daughter of Mr. and Mrs. Hyman Altman, Hutchison Street, and fiancee of Joseph, son of Mr. and Mrs. Samuel Klein, Dunlop Avenue, was entertained at a tea, with twenty-five guests present, by Mrs. I. Cohen, 5630 Hutchison Street. Mrs. Cohen wore a black crepe dress, with a high neckline and short sleeves; Mrs. Altman wore a grey print dress, with long sleeves and a side drape; Mrs. Klein wore a brown dress, trimmed with bronze beading, with a straight skirt and long sleeves; while the honouree was dressed in black crepe, with lace insertions on the skirt. Mrs. Altman poured, assisted by Mrs. I. Weinstein, Hutchison Street. Miss Altman was presented with a chest of flatware, service for six.

Dr. and Mrs. Burnhardt Zeman, of West Hartford, Conn., were entertained at a party in celebration of their fortieth wedding anniversary. Mrs. Zeman was Miss Anne Saxe, formerly of Montreal, and it was here that she met and married Dr. Zeman. They have two children, Dr. Michael S. Zeman and Attorney William S. Zeman; and four grandchildren, Josie, Robert Henry, Peter Michael, and Andrew Howard. A niece is Mrs. Gertrude J. Herman, also of West Hartford. Dr. Zeman is one of the oldest members of the medical fraternity in Hartford, in point of years of service, having practiced for more than forty years. About one year ago, he retired from active membership on the staff of the Mount Sinai Hospital, but is continuing in practice.

Mrs. W. Altman, Durocher Avenue, aunt of Miss Fay Altman, daughter of Mr. and Mrs. Hyman Altman, Hutchison Street, and fiancee of Joseph, son of Mr. and Mrs. Samuel Klein, Dunlop Avenue, entertained for her at a tea, with twenty-five guests. Mrs. Altman wore a grey print dress, with a full skirt; Mrs. H. Altman, a black crepe dress, with a slim skirt and short sleeves; Mrs. Klein, in black crepe, with a diamond-shaped rhinestone insertion on the bodice, and long sleeves; and the honoree wore a green changeable taffeta cocktail suit. A centrepiece of various spring flowers adorned the table. Miss Altman, who was presented with an electric mixing machine, is a bride-elect of September 11, the marriage to take place at Chevra Kadisha Synagogue.

Mr. and Mrs. S. Herschon, 1145 Lajoie Avenue, were hosts at a supper at Epstein's, honouring Miss Fay Altman, daughter of Mr. and Mrs. Hyman Altman, Hutchison Street, and her fiance, Joseph, son of Mr. and Mrs. Samuel Klein, Dunlop Avenue, all of whom were present. Mrs. Herschon was wearing a navy-blue crepe dress, with a shirred bodice, and a navy-blue felt hat, trimmed with white flowers; Mrs. Altman, a navy-blue crepe two-piece dress, with a slim skirt, and a grey felt hat, trimmed with a single rose; Mrs. Klein, navy-blue, with a white collar, and a natural straw hat, trimmed with green flowers; and the honoree was wearing a navy-blue suit, and a green straw hat, trimmed with white flowers. The honored couple was presented with a toaster.

Mr. and Mrs. Sigmund Walfish, 1925 Clinton Avenue, celebrated the bar-mitzvah of their younger son, Alan Leonard, who was called to the Reading of the Law at Adath Israel Synagogue. He is the grandson of B. Borts, of Montreal, and the late Mrs. Borts; and of the late Mr. and Mrs. Max Walfish; and the brother of Harold Walfish, Cote St. Luc Road. Following the services, Mr. and Mrs. Walfish received about two hundred and fifty guests at kiddush at the synagogue, assisted by their son and daughter-in-law, Mr. and Mrs. Harold Walfish. The following evening, they entertained at dinner at Mirsky's, for the immediate family. On Saturday evening, April 30, Alan Leonard will entertain twenty-two boys at a supper party and private screening to celebrate his bar-mitzvah.

Miss Claire Herman, daughter of Mrs. W. A. Dorfman, Colonial Avenue, and the late Al. Herman, and fiancee of David, son of Mr. and Mrs. H. Bernstein, Colonial Avenue, was entertained at a linen shower at the Bucharest. The hostesses, who received one hundred and fifty guests, were her aunts, Mesdames S. Rabinovitch, St. Joseph Boulevard; L. Steinberg, de l'Epee Avenue; B. Segal, Esplanade Avenue; T. Butterman, Grosvenor Avenue; and her fiance's aunt, Mrs. J. Buckwald, St. Lawrence Boulevard. Miss Herman wore a navy-blue crepe dress, with a ruffled taffeta Queen Anne collar, and draped skirt, and a navy-blue hat, trimmed with navy-blue [illegible] and pink apple-blossoms, and a corsage of pink roses. Bouquets of spring flowers adorned the table. Mrs. F. Herman, of North Bay, Ont., grandmother of the honoree, sent her a set of flatware, service for twelve. The marriage will take place in the afternoon, at Chevra Kadisha Synagogue, on [illegible]

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ENGAGEMENTS

Mr. and Mrs. S. Wise, Cartier Street, announce the engagement of their daughter, Bessie, to Simon Sprecher, Laurier Avenue West, son of the late Mr. and Mrs. N. Sprecher, the wedding to take place on May 29, at Adath Israel Synagogue.

Mr. and Mrs. David Mabo, Bagg Avenue, announce the engagement of their daughter, Sandra, to Sydney, son of Mr. and Mrs. Samuel Coshof, Waverley Street, the wedding to take place on September 18, at Chevra Kadisha Synagogue. Mr. Coshof is a graduate of McGill University in Arts and of the University of Montreal in Law.

Mr. and Mrs. I. Segal, Wiseman Avenue, announce the engagement of their daughter, Phyllis, to Albert, son of Mr. and Mrs. H. Freedin, de Vimy Avenue, the wedding to take place on September 18, at Young Israel Synagogue.

DEATHS

Samuel Margolis, aged sixty-four, widower of the late Mrs. Jennie Bercovitz Margolis, died on April 8, at the Jewish General Hospital. He is survived by two daughters, Mrs. Gus Lang (Mary); Mrs. Ben. Myers (Eva); one son, Moe Margolis; eight grandchildren, Edward Leonard and Barbara Joan Lang; Harold and Edith Lois Myers; David and Lorna Margolis; Mrs. D. Perlman, formerly Miss Beatrice Wiseberg; and Dorothy Wiseberg. He was the father of the late Mrs. Ida Wiseberg. Funeral took place from Paperman's, Dr. C. N. Denburg, Rabbi, officiating. Burial was in King Edward Sick Benefit Association cemetery. Shiva was at the home of a daughter, Mrs. Gus Lang, 6121 Hutchison Street. Mr. Margolis was a member of the King Edward Sick Benefit Association.

Abraham Mayoff died in his seventieth year, on April 16, at his home, 4864 Clark Street. He is survived by his wife, Mrs. Freda Reiser Mayoff; three daughters, Mrs. I. S. Bernstein (Molly), of Chicago, Ill.; Mrs. F. Weinstein (Doris); Mrs. M. Perel (Fritz); four sons, Samuel and Meyer, of Chicago, Ill.; Mos, of Toronto, Ont.; and Sol.; nine grandchildren; one great-grandchild; and one sister, Mrs. M. Bottler (Sonia). Funeral took place from Paperman's, Rabbi B. Goldswelg officiating. Burial was in Pinsker cemetery, in Cartierville. Shiva was at the home.

Harry Lassner died on Saturday, April 16, at the Ross Memorial Pavilion. He is survived by his wife, Mrs. Jennie Schor Lassner; two sons, Benn., and Sydney; two grandchildren, Billy and Bobby Lassner; and one brother, Mendel. He was the father of the late Sgt. Arthur Joseph Lassner, of the R.C.A.F. Funeral took place from Paperman's, Rabbi Wilfred Shuchat officiating. Burial was in Shaar Hashomayim cemetery. Shiva was at the home, 35 Nelson Avenue.

Charles Greenberg, aged fifty-nine, died on April 24, in Detroit, Mich. He is survived by his wife, Mrs. Ida Cantor Greenberg; two daughters, Hilda and Annie; five sons, Hugh, Irving, Carl, Frank, Joseph; twelve grandchildren; his parents, Mr. and Mrs. Morris Greenberg, 2148 Montgomery Street, Montreal; five sisters, Mrs. H. Kaiserman (Rose), of Ste. Agathe; Mrs. I. Zuckerman (Minnie); Mrs. A. Stern (Muriel); Mrs. D. Lank (Rae), of Kennybunk, Maine; Mrs. L. Weinman (Mollie), of Detroit, Mich.; and three brothers, Joseph and Alex, of Montreal; and David, of Detroit. Interment took place in Detroit. Shiva at the home of the parents, Mr. and Mrs. Morris Greenberg, 2148 Montgomery Street, Montreal.

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LONDON GROUP

(Continued from Page One)

eau opportunism. But the real responsibility lies with the wickedness in all our hearts and the history in which we are all, as human beings, involved."

His appeals began to bring in money both to his organization and others—everything from six-pence (a dime) to £200 ($800). One man sent three shillings, saying it was half of his day's earnings.

The Jewish Society for Human Service now has helped to pay for an ambulance in Syria, provided an ambulance team for Arabs in the Negeb and given contributions to a home for Arab and Jewish children in Jerusalem, to Arab students in London and to the British Red Cross in Transjordan. The bulk of its money from now on will go to destitute Arabs still living in their homes in Palestine.

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Cards Of Thanks

The family of the late Zelick Krezmer wish to thank their many kind relatives, friends, and neighbours, for their acts of kindness and messages of sympathy in their recent sad bereavement in the loss of a dearly beloved husband, father, grandfather, and brother.

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The Canadian Jewish Review is *still* the only Jewish publication in Canada printed in any language reaching the Jewish community which is able to claim membership in the Audit Bureau of Circulations.

Trick Of Child Saved Rabbi's Family

Holding his youngest child on his lap, Rabbi Lipe Goldman laughed happily in New York as he sat in the shelter of the United Service for New Americans — the Hotel Marseilles, Broadway and 103rd Street.

"This is our rebirth," he said, "and our new life and new hopes and new beginnings."

His words, spoken in German and Yiddish, were interpreted by Maurice Klinger, headworker at the shelter. And as Mr. Klinger translated, the Rabbi interrupted him two or three times urging him to make it clear for the newspaper "how happy we are to be in this country."

With the 42-year-old rabbi, who was born in Yugoslavia, were his wife, Helena, 43, a native of Hungary, and eight children — Rifka, 18, Sara, 14, Izchok, 11, Zalmen, 15, Chaja, 13, Josef, 7, Ester 6, and little red-haired Cien-Nusen, 3. Cien-Nusen was born in Germany; Josef and Ester in Hungary, the others in Rumania. All are fine looking.

The family was brought to America by the Joint Distribution Committee and the United Service from Hamburg, Germany, where they had been living since the end of 1945 after travelling back and forth from communities in Rumania and Hungary.

Rabbi Goldman told his story simply and without much emotion, except when the United States was mentioned. "I became a rabbi at the age of 21," he said, "in Rumania. I stayed there for eight years and then spent another four years in Bessarabia."

From 1938 to 1944 and the coming of the Nazis, he explained, he was a rabbi in a small community near Budapest, Hungary. It was in 1944 that the family's troubles began.

To save his family from persecution Rabbi Goldman shaved off his great beard and obtained false affidavits certifying that the members of his family were "pure Aryans." They moved to another community and managed to stay kosher by eating only dairy foods.

One day Rifka, the Goldman's oldest daughter, was questioned by a Polish general who suspected that the family was Jewish. He asked Rifka, who was only 12 at the time, what her mother's maiden name was. Rifka gave him a false name and added that the family was Catholic.

The general then asked the child to prove her statement by reciting a Catholic prayer. She stammered for a moment, and then suddenly recited the prayer without a flaw. She had learned it from one of her friends. The Polish general was fooled.

In October, 1944, someone informed on the family and Rabbi Goldman admitted to the Nazis that he was a Jew. The entire group was sent to prison for a month and the rabbi began growing his beard back. Their release came when a son, who would have been 19 years old now, escaped from the prison and obtained papers from the Swiss Consulate declaring the family to be Swiss nationals. The boy was later killed by the Nazis for tricking them.

They stayed in the Swiss Consulate a short while and then went back to Budapest, where they were liberated in January, 1945. The family is now awaiting resettlement, which will probably be somewhere in the Middle West. When he was asked what he would like to do in the United States, he replied:

"I don't know myself what I want to do. Maybe teach Hebrew; maybe become rabbi of some synagogue where I could do some good. I don't want to talk about my future so much. I want to talk about America — this greatest land of refuge in the world, this wonderful nation that has taken us in and given us a chance to begin living once more."

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Josef Israels: Father Of Modern Dutch Painting

By Claire Tichauer

Josef Israels was one of the greatest painters of the 19th century and founder of the Hague School of painting. If it is true, as it is so often said, that an artist again and again recreates his own inner being, then it is certainly true of Israels, for in the majority of Israels' paintings he created the figure of the downtrodden, of the tired, of himself — of the Jew, and this makes Israels the Jewish painter *par excellence*.

Most figures in his paintings stand with sagging knees and drooping shoulders. The angler leans back against a tree, the skipper rests against his flat barge, a woman slouches at an open window, a man sits slumped, meditating. With bent heads, Israels' figures shuffle through life, as if they carry the burden of the centuries, weary as Ahasuerus. The hands grope, with a gesture of reaching for what is beyond reach.

Josef, the Dutch Millet, was born in Groningen, in the North of Holland, on January 27, 1824. His father sent him to the local *cheder*, and when he left school he helped his father in his business. Joseph had painted and drawn since he was a young boy, and in 1840, when he was sixteen years old, the urge to paint every day and all day became overwhelming. He packed his paint box and his few books and left for Amsterdam to work in the studio of the then fashionable painter, Jan Kruseman. His parents, anxious to have him live in an environment as orthodox as their own, sent him to board with a religious family who lived in the Joden Breestraat, the main street of the Amsterdam ghetto.

The young Josef was enchanted with the narrow little streets where neighbours in opposite house could shake hands through their windows and where the street vendors, praising their wares, sounded as if they were chanting in *shul*. He stood in front of Rembrandt's house, just blocks away from his lodgings, and like Rembrandt, feasted his eyes on the teeming life of the ghetto.

He roamed through the little alleys, lined with push carts laden with apples, pears, grapes, flowers and fish. But unlike Rembrandt, it never occurred to him that here right under his eyes was material for his art. For when Israels was a young man, these were not the themes any painter wished to put on canvas. He followed the example of his two teachers, Kruseman and Pieneman, and, in fact, of all the other well-known painters of his time, and painted a series of grand historical pictures and Italian scenes of peasant life. They were neither beautiful nor typically Dutch, nor typically Jewish, they were just the products of a diligent, dutiful pupil.

In 1845 he went to Paris to study in Picot's studio. He stayed there for three years, returning to Holland in 1848. The result of his sojourn in Paris was entirely negative. He had starved, studied in the Louvre, and had seen how "grand painting" was carried on in France.

Back in Amsterdam he painted those mighty canvasses of which Paris was the inspiration. "Aaron Discovers In His Tent the Corpses of His Two Sons," "Hamlet and His Mother," "Prince Maurice of Nassau Beside the Body of His Father" -- these were the first works he sent to Dutch exhibitions; knights in moonlight and Calabrian brigands were the first he sold. But still, these pictures were alien to the little Jewish painter, unreal and not in any way based on any personal experience, not the result of any emotion ever felt.

It took a severe illness to transform him into the great painter he later became. He fell seriously ill and to recuperate went to Zandvoort, then a small fishing village. There he lived far from the bustle of exhibitions, the influences of artistic and semi-artistic friends and the endless discussions over cups of black coffee which often lasted until dawn in the stuffy studios of his friends. He took a room in the small house of a ship's carpenter and with the carpenter's family lived the simple life of simple people.

Here Israels changed profoundly. He began to see that "the events of the present can be painted, that the sorrows of the poor are as deep as the tragic fates of ancient heroes, that the ordinary man's life can be as poetic as that of any historical figure" and that the tender light of Holland's skies did better on a painting with the pale yellow sand dunes, the full-toned fishing huts' interiors, than on the loud exaggerated historical pieces he used to paint.

The sea ceased to be background to the heroic battles of Tromp and de Ruyter, and became the background of the fisherfolk; he caught it in many moods: now smooth in a soft sunlight with the fishermen returning with their catch; then, exhausted, after a storm in the grey light of an autumn morning with the body of a drowned fisherman washed on to the beach and the bent figures of the villagers around it. Always the sea and the people who lived on and through it, before and after the storm under grey and under threatening black skies.

He became enthusiastic about the life of the heavy-gaited fisherfolk, their shapeless outline and their large forms in typical working postures. Zandvoort was a revelation to him. In spite of the fact that he was saturated in academic tradition he became the artist who painted the drama of the seafaring folk, the painter of peaceful, dim, familiar interiors, the painter of Holland's meadows in the misty dawn. His art became lyrical, poetic, sympathetic but never didactic.

After a stay of several months in Zandvoort he moved again to Amsterdam. In 1862 he married the daughter of an advocate in Groningen and settled down first in Scheveningen and later in The Hague.

Young painters, perhaps partly lured by the material success of Israels (for by now his paintings were selling fast in Europe, in England and in America), but certainly in search of training, followed him there. He became their friend, their adviser, their example, and the founder and strongest exponent of the Hague school of painting. This school, again as in the times of old, made Holland's name famous in the realm of art. Lifelong friendships were formed. Liebermann, who later was to become one of Germany's leading painters, time and again visited Israels from Germany and was very much influenced by him.

Before Israels' name was famous, wealthy Hollanders went for their holidays to their country homes; but when Israels and Liebermann and other famous painters were certain to be found painting on the beaches of the North Sea, they, out of sheer curiosity, went there also. The common people, less interested to see the painters at work than to see the "upper hundred" at play, followed them there and that is how Zandvoort and Scheveningen developed into fashionable spas. A second generation of painters grew up, amongst them Josef's son Isaac, and they painted the townsfolk, relaxing, flirting, enjoying themselves, the women in gay light dresses under flattering sunshades, the children with spades and buckets, building sandcastles, or riding donkeys—but always there was the sea as background.

The themes of Israels' paintings were so simple, so understandable to everybody, that during his lifetime he had the very doubtful pleasure of seeing them reproduced in the millions. There was hardly a home in Holland where there was not a few cheap reproductions of his paintings hanging on the wall, where the copper firescreen did not have an imitation of an Israels picture worked in relief and where in the corner of the sofa there was not a cushion (the pride of the housewife) with a reproduction of one of Israels' fishing scenes in cross stitch.

Among the painters of the nineteenth century Israels is one of the greatest and most powerful, while at the same time he is a profound and tender poet, great in rendering humble people and humble things—an artist who moves in a narrow circle, but one whose material yielded to him its most intimate emotion.

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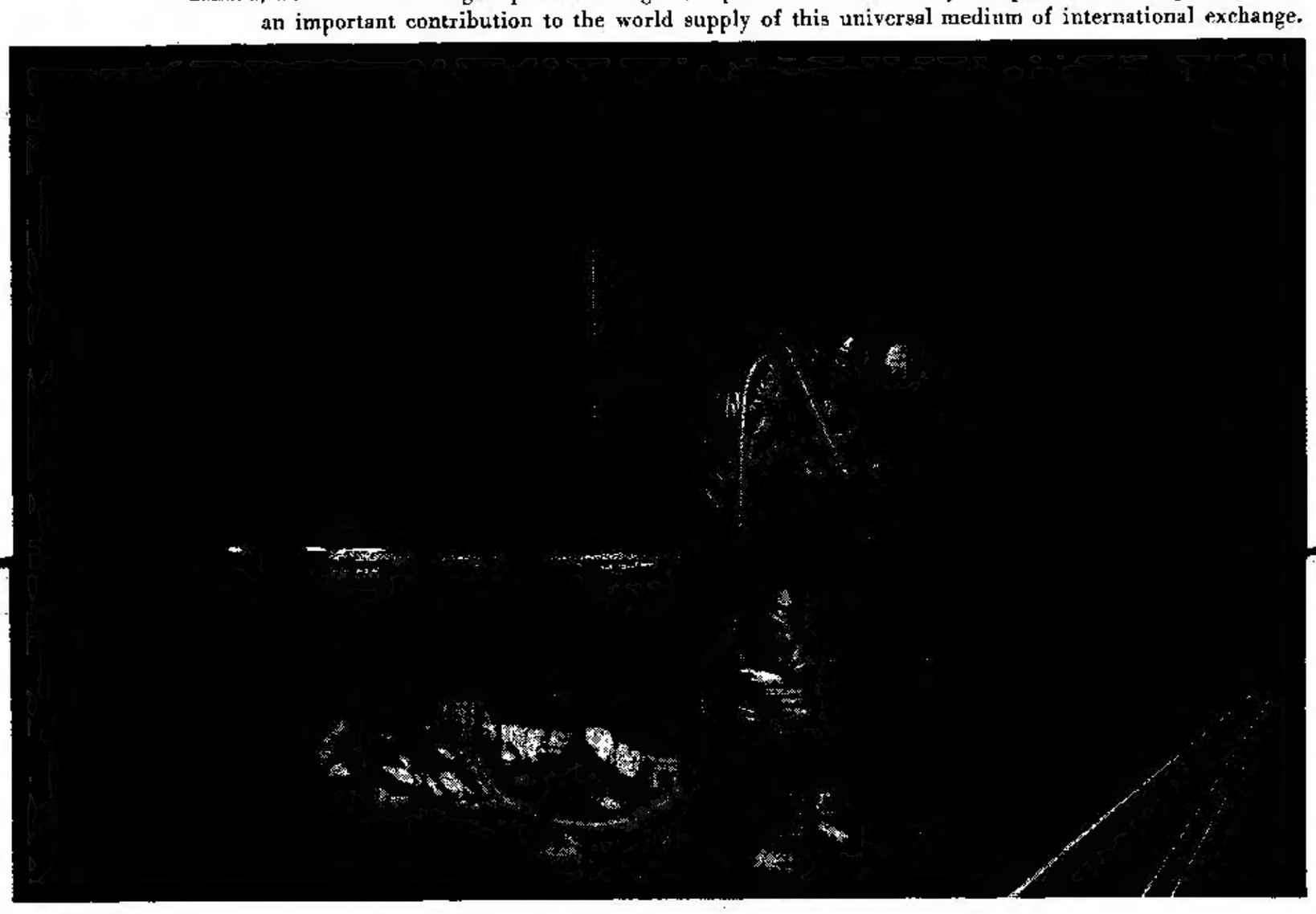

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They Do Too Consult The Rabbi

By Rabbi Solomon I. Mosesson, of Congregation Ohav Sholom, Albany, N.Y.

"Rabbi, does my mother walk on the right or left of me when walking down the aisle?"

"Rabbi, how do you translate Chaim to a girl's name — can it be Lana?"

These are questions typical of those asked the Rabbis of our far-flung congregations throughout the country, and in the larger cities as well. The above queries are uppermost in the respective minds of the prospective bride; the happy mother who gave birth to a daughter but desires to perpetuate her late father's name; and the devoted son who would not miss a memorial observance for the world.

The Rabbi ponders, especially in the early years in the field of his honorably chosen profession, seeking a hint from his arduous training to guide him to a logical, yet Jewishly correct verdict or "psak-din." Upon his ordination, the young Rabbi arms himself with a small edition of the Yoreh Deah, a "Kitzur Shulchan Aruch," and a "Chaye Odom", our authoritative law books, and is prepared to lick the world—at least his congregation, with hair-splitting answers to any and all religious problems that may arise among his flock. He is prepared to advise on "Kashering" pots and spoons which were inadvertently mixed; pull a housewife out of a serious dilemma when the gall could not be found, and she is expecting company for dinner; and even practices drawing a slaughtering knife across his nail to discover a nick in it, without slicing off part of his finger.

After several years, his immediate reference library is somewhat altered, to a handbook of names; a guide on customs, superstitions, and present-day etiquette; a calendar with dates of the last twenty-five years; a memorization of the Synagogue calendar with notations when certain prayers are said or omitted; and the telephone numbers of his closest Rabbinical colleagues to discuss with them the "new one" which just stumped him.

The handy reference library is at first left hidden in a lower drawer of his desk — then tucked safely among his other books — and finally ends up on top of the desk between two artistic book-ends.

Far be it from the writer's mind to ridicule this effort of asking the Rabbi a Shaalah. On the contrary! The motivation is most commendable. It has become second nature to consult the Rabbi on all problems concerning the congregants' families and the practical needs of their every-day lives. Nor should there be the implication that the Rabbi is never called upon in weighty matters where his knowledge, experience, and inherent wisdom and capabilities are utilized to the utmost.

The bulk of American problems, however, carve themselves into the niches of the vague custom, the meaningless superstition, and the over-emphasized importance of the mitzvah of *Bikkur Cholim*, the visitation of the sick.

A certain Rabbi's reputation was aggrandized in that he never failed to visit a sick member, in hospital or home. He was so efficient, it was jested, that when a congregant raised his head in an anticipatory gesture, the Rabbi, through *Kfitzas Haderech* or other means of primitive jet propulsion, was at the home of his ward by the time the sneeze was consummated, to hold the handkerchief and offer a "Gezundheit". Others in our ministry are not so fortunate. People who usually boast of their impending operations, who often exaggerate their illnesses, or are seemingly the recipients of every germ, disease, pain, and virus x that medical science can discover — these very people have a particular ingenuity in withholding this information from the Rabbi. They linger at home, surreptitiously are admitted to a hospital — and DARE the Rabbi not to find out about it. In defense, the spiritual leader usually has an established and widespread grapevine system or personal gestapo which loyally informs him of maternity schedules, varied fractures, sprains, and colds, sundry allergies, and all other major and minor catastrophes among his flock of ailing sheep. Should this intricate communications system fail, the ashes of calumny fall around the Rabbi's head and no excuse or apology is valid or acceptable. If traditionally a visitor to the sick removes one sixty-fourth of a patient's illness, then the Rabbi is a walking conglomeration of a diagnostician's laboratory.

The major concerns of our people still range from the sublime to the ridiculous, the latter being the more numerous.

The movies are the progenitors of many a devotee's subsequent question to the Rabbi. Should a major film be produced with a wedding scene in it, every nuptial event in the offing is transformed to simulate the Hollywood version of a wedding. Questions then pour in as to the length of the bride's veil; proper attire for the male attendants; whether the Jewish form of "unterfuhrers" can be altered to permit the giving away of the bride by the father alone, with the mothers relegated to the first seat in the first aisle; the choice of songs by the singer; the importance of "something old, something new, something borrowed, something blue"; the number of ushers and bridesmaids and the order of procession; and whether a candlelight ceremony is permitted under Jewish law. A declaration that candlelight is a traditional Jewish wedding custom sometimes puts doubt into the modern maiden's mind whether she should really revert to an "archaic custom." But that remains. The movie had candle-light. So Priscilla Gwendolyn Goldberg will have it too!

The doting parents seldom consider the fact whether God has endowed their daughter with the personal grace and charm of the movie heroine. But they are determined to have a wedding just like the one they witnessed on the screen.

O yes! The dinner following the elaborate ceremony performed according to the ritual of the screen, as sanctioned by the Rabbi with a watchful eye towards Jewish observance — the dinner to be served is NOT kosher. The hotel, particularly in the smaller cities, has more "class" than the Synagogue vestry room or catering hall, and for the gastronomical portion of the wedding the Rabbi was not consulted.

The white yarmulke has been a time-honored headpiece for observant worshipper on the eve of Kol Nidre and Yom Kippur day. The white yarmulke has now been resurrected for more important usage. The hat for the wedding attendants has presented many a problem. In formal evening ceremonies, top-hats may be in order. But what to do with afternoon ceremonies, or semi-formal occasions, especially during June? An assortment of gray and brown fedoras is un-uniform. Black yarmulkes are too depressing. Lo and Behold! Yom Kippur to the rescue!

Donned in afternoon cutaways, tuxedo, or white formal jackets, six militaristic ushers march decorously down the aisle with small white yarmulkes resting angelically on their heads, weaving up and down like a Inlay on Sucos, to the strains of "Pomp and Circumstance" or [illegible] "Wedding March". Certainly, the Rabbi was consulted — and "b'al korcho ono amen" — he nodded a mild assent. Shades of Yom Kippur on the heads of High Priests!

From events surrounding the blessed events of community life, through the vicissitudes of daily toil, to the forlorness 'midst the tragedies of death in a family, the Rabbi is always consulted. No moment of joy or sorrow is without its Shaalah, and the Rabbi is the acknowledged expert.

And so, the Rabbi's world runs in concentric circles surrounding the pinpoint of the needs of his people. He sits in his book-lined study hungrily viewing the massive

(Continued on Page Eleven)

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Sees Menace In All Parochial Schools

Sectarian religion in the public schools is a threat to America's democratic traditions, Dr. Jerome Nathanson, director of the Ethical Culture Society's John L. Elliot Institute, declared at the annual [illegible] of the Teachers Guild, AFL, in New York.

Warning that "teachers concerned with education for a free society must regard all movements for parochial education — Protestant, Jewish and Catholic alike — as a menace," he added that teachers "must do everything in their power to resist such divisiveness."

Dr. Nathanson's address was heard by 850 persons. The conference honored John Dewey, philosopher and educator, who will be 90 years old on October 20.

Dr. Nathanson contended that a "genuinely free society" could be preserved only by "continuing the secular tradition in American education." Observing that secularism need not be anti-religious in spirit or attitude, he said that on the contrary "it can and should encourage the highest ethical values in the relations of children and adults."

"What secular education opposes," he declared, "is not religion, but religious sectarianism. Sectarianism, in its demand for an exclusive allegiance, divides people in their beliefs and, as we know from experience, cannot merely accommodate differences but operates group hostilities. That is why a democratic educational system should do everything in its power to discourage such divisiveness, and to encourage in every way it can the holding of common values.

"Yet today, on every side," Dr. Nathanson said, "we witness the sectarian invasion of education. Teachers are organized in professional groups according to sectarian belief. Public school students, through the system of released time for religious education, are separated from each other according to sectarian belief.

"The growing movement of parochial education — among Protestants and Jews as well as Catholics — catalogues children according to sectarian belief. Democratic education must regard such movements as a menace, and teachers concerned with education for a free society must resist them."

Turning to the new Feinberg Law barring Communist teachers from public schools of New York State, Dr. Nathanson declared that although he did not believe that Communists should be permitted to teach in the schools, the attempt "to weed them out" as provided by the law could "stifle the liberal atmosphere which is essential to democratic education."

In a message to the conference, Dr. Dewey said:

"Totalitarian forces whose original home is alien operate here with brazen usurpation of the name of freedom. . . . Schools for free men are schools that make men free; they are schools that believe freedom is born to thrive only under conditions that are themselves free; that freedom can be learned only by its exercise."

ISRAEL GETS PIONEERS FROM SINGAPORE

Among the hundreds of thousands of Jews from all over the world who will pour into Israel this year, a handful may be Zionist youths from the small Jewish community in Singapore, the British Crown Colony on the Malay Peninsula. The Jews of Singapore are few in number, but there are many Zionists among them. Of the one thousand Jews who inhabit this city, one of the most cosmopolitan trading centers of the entire world, more than 10% of the youths are receiving Zionist training in the Habonim—the Labor Zionist organization.

The Jewish community of Singapore is as cosmopolitan as the city itself, being made up of Jews from Iraq, India, and all the nations of Western Europe. Two synagogues are maintained, one built by public funds, the other built by the late Sir Manasseh Meyer, a rich immigrant from Mesopotamia. The community operates a Jewish Welfare Board, elected annually. All Jews in the colony have the right to vote in the elections of officers to the Welfare Board.

Non-Europeans in Singapore suffer from the social ostracism traditionally directed at those of Asiatic origins in Colonial colonies. Though there is no persecution or actual discrimination against the Jews as a group, non-European Jews find it difficult to maintain a decent standard of living. The community has appealed for assistance to send some 25 to 50 persons to Israel for permanent settlement. Kurt Grossman, executive assistant in the Political Department of the World Jewish Congress, has contacted the Israel Government on their behalf, and brought the matter to the attention of the Joint Distribution Committee.

Rabbi Bernard Bergman has been named editor and publisher of The Jewish Morning Journal, control of which has been acquired by Morris Cohen of the Greystone Hotel, a retired real estate man. Mr. Cohen will act as chairman of the board. Arthur J. Malkenson will continue as president. Dr. Bergman, author of many articles in Yiddish and English, is rabbi of the Home of the Sons and Daughters of Israel, 232 East 12th Street, N.Y. He said that his paper, now marking its fiftieth anniversary, would broaden its international news coverage and place special emphasis on Israel.

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Fifteen To Seek Unity In U.S. Zionist Ranks

The Committee for Progressive Zionism, opposed to various policies and the present administration of the Zionist Organization of America, named a committee of fifteen to "explore" the possibilities of achieving peace and unity in the American Zionist movement.

Meeting at the Commodore Hotel, 300 Zionists, including several who hold prominent posts in the movement, were originally scheduled to name a slate of candidates to be submitted at the annual convention of the Zionist Organization of America. Instead, this action was deferred until May 1 "to explore with all interested groups" on ways and means of unifying the various Zionist elements in the U.S.

But the resolution, unanimously adopted, warned that unless tangible results were achieved by May 1 the Committee for Progressive Zionism "has no alternative but to prepare to present its own list of candidates."

Emphasizing that only through all-inclusive coalition "will it be possible to muster all ZOA for service to Zionism and to the state of Israel," the resolution said that in the last few months the committee has taken advantage of every opportunity to further the cause of unity in discussion with all interested parties, it has had such discussions with the administration ex officio, with independent candidates and regional groups."

The committee was organized last year by members and former officers of the Zionist Organization, with three former presidents: the late Dr. Stephen S. Wise, Louis Lipsky and Judge Louis Leventhal of Philadelphia. Heading the committee of fifteen who will negotiate with various leaders and possible candidates of the Zionist Organization is Rudolf G. Sonneborn, treasurer of the Committee for Progressive Zionism.

Another resolution adopted by the conference denounced the Zionist Organization's leadership, headed by Dr. Emanuel Neumann as president, for refusing to participate in the meeting of the Zionist Actions Committee scheduled to be held in Tel Aviv on May 2.

Attacks on Dr. Neumann and Dr. Abba Hillel Silver, chairman of the Zionist Emergency Council, were made by several speakers.

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ENRICHING THE LIVES OF THE BLIND

By Jane Evans, Executive Director, National Federation Of Temple Sisterhoods

A pioneer in work for the Jewish blind, The National Federation of Temple Sisterhoods is rounding out eighteen years of activity in this field of humanitarian endeavor — one of the many and varied projects in its program.

The alphabetical abbreviation in Hebrew of the number eighteen spells "life". This may be a particularly appropriate time, therefore, to review the Sisterhoods' program for the Jewish blind, which is indeed spelling "life" — a deeper cultural and religious life — for those who might otherwise be deprived of many enriching and meaningful experiences.

The Federation, which is comprised of more than 430 local units in the United States, Canada, Cuba, Panama, The United Kingdom, The Union of South Africa, and Australia, carried out this phase of its program through its National Committee on Jewish Literature for the Blind. Service is rendered through two channels: the formation of Braille transcription groups which work in cooperation with The National Federation of Temple Sisterhoods; and annual appeals for financial support of projects of The Jewish Braille Institute of America and the Committee on European Jewish Blind Survivors of the Palestine Lighthouse. This latter effort includes supplementary support and comfort items to several hundred blind men, women and children in various countries of Europe.

One of the primary objectives of the Sisterhoods' National Committee on Jewish Literature for the Blind is to build a library of Judaica at the Jewish Braille Institute which will be unsurpassed in the United States. The founding of the Institute itself was made possible largely through the efforts of the Sisterhoods. The excellent program of the Institute has been carried on, from the very beginning, under the creative leadership of its Executive Vice-President, Leopold Dubov. Mr. Dubov, sightless since early childhood, has been a tireless and dynamic executive — always striving for greater opportunities for the Jewish blind.

Most of the Braille groups of the Sisterhoods own their own Braille writing machines. Braille transcription requires concentration, time, and the earnest efforts of patient workers. There is an ever-present need for women volunteers in this field. The women who volunteer and are trained for this work transcribe, in Braille, books of Jewish content which are not available to the Jewish and non-Jewish blind from any other source. When a volunteer receives a certificate as a Braillist, she is then qualified to teach others.

Many Sisterhoods have regular budget allocations for their work with the blind. Others finance it through special fund-raising devices which enable them to pay for Braille teachers, materials and equipment.

In the course of their work, the women of the local Sisterhoods throughout the country become acquainted with those who are sightless in their communities. These men and women are delighted when they receive free subscriptions to the Jewish Braille Review, a monthly publication issued by the Jewish Braille Institute. Other ways of helping are through production of Braille calendars, Braille playing cards, Braille textbooks for blind students and personalized greeting cards in Braille, which give a sightless person the joy of reading for himself a message commemorating an event or anniversary of his life.

The work of the Temple Sisterhoods' National Committee on Jewish Literature for the Blind is really international in scope. Nevertheless, the aid which is given through the Committee is always individualized and personalized; one might cite as examples the providing of readers for blind students and the visits to older blind persons who need companionship.

Before the Jewish Braille Institute was established, there were no Braille magazines in the United States devoted exclusively to Jewish interests. In addition to the Jewish Braille Review, the Institute publishes The Braille Musician, a bi-monthly supplement devoted to the special interests of blind musicians. It also maintains a free circulating library of Braille books of Jewish interest, concerns itself with the development of Hebrew and Yiddish literature in Braille and conducts annual international literary competitions for the blind.

The Institute has many other noteworthy activities to its credit. Under its initiative and guidance, the International Hebrew Braille Code was officially adopted in 1936. Under the direction of Mr. Dubov, in 1943 the Institute established the Louis Braille Blood Donor Club of America, a project which was highly praised by General Eisenhower. In 1944, in collaboration with the National Jewish Welfare Board, the Institute prepared and put through the press a specially edited Braille edition of the Abridged Prayer Book for blinded Jewish war veterans of World War II. In 1945, it was instrumental in formulating a Yiddish alphabet in Braille for the benefit of the adult Yiddish-speaking blind throughout the world.

Nearly every day, the mails bring moving letters of appreciation from blind men and women — Jewish and non-Jewish — from every part of the world. These letters confirm, again and again, the wisdom of the policy of strong support for the Institute which The National Federation of Temple Sisterhoods has followed consistently through the years.

Now, in the eighteenth year of this collaboration, it is particularly gratifying to look forward to the completion very soon of the Hebrew Braille Bible. This will be the first time that the Bible has ever been published in Hebrew Braille. It will consist of twenty large volumes, produced at an estimated cost of $18,000. It will become not only a landmark in the lives of the Jewish blind, but in the cultural lives of Jews all over the world, signifying the spiritual triumph of light over darkness.

There is hardly an activity of the Sisterhoods which is as rewarding as the work of helping the sightless. The National Federation of Temple Sisterhoods looks forward to a long and continuing relationship with the Jewish Braille Institute of America in their common effort to bring comfort and beauty into the lives of the Jewish blind.

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J. W. B. Program For Jewish Servicemen Is World-Wide

By George Perry

The young Jewish servicemen, away from home ties and familiar scenes, find perhaps to their surprise but certainly to their joy, a neatly packaged program of Jewish cultural and educational activities ready for them while temporarily in the peacetime United States armed forces.

They can attend a Hebrew class, for example, at Fayetteville, N.C. — listen to lectures at JWB's Honolulu Club on various aspects of Jewish life — attend the Bible story hour at Chanute Air Base, Rantoul, Ill. — relax in the well-stocked library at the Yokohama Jewish Center — see a Palestinian film at Fort Dix — or "sit in" on a Sunday school class for the children of Jewish military personnel on the post at Keesler Field, Biloxi, Miss.

These are typical of the activities which are part of the continuing program sponsored by the National Jewish Welfare Board since World War I when it became the government-recognized agency for serving the religious, recreational, welfare and morale needs of Jewish personnel in the armed forces. This cultural and educational work is carried out by a corps of over 200 full and part-time Jewish chaplains serving through the Division of Religious Activities, and a field staff of 20 trained workers operating through the Armed Services Division.

This program rests on the bed rock of community support which comes from the local units of the 41 national Jewish organizations affiliated with JWB, the Jewish Welfare Board, and from those Jewish Community Centers close to military installations. These constitute a major element in the supply line on which chaplains and armed services workers depend for manpower and resource material, to say nothing of the caravans of cars carrying the men in uniform to cultural programs held off the post. Some 30 Jewish Community Centers adjacent to camps and training centers have thrown open their cultural and educational facilities to men in uniform who are regularly included in Center programs whenever possible.

The local chapters of the National Jewish organizations represented on the national Armed Services Committee contribute materially to the effectiveness of the program by furnishing manpower for the 282 local Armed Services Committees. Through these committees the field staff and the chaplains are enabled to do a better job in organizing lectures, holiday and festival parties, concerts, exhibits and home-like Jewish hospitality.

The program, motivated by a positive Jewish philosophy, has proved itself in two wars. It is designed to make available the basic body of information on the contemporary Jewish scene as well as on Jewish history and traditions that will heighten the Jewish serviceman's sense of security and pride in his heritage. It aims at producing a well-integrated American soldier able to do the best job for his country while wearing its uniform.

An informed and understanding Jew is a better soldier and a better American. There is, therefore, hardly a single military installation at which JWB does not provide a weekly Oneg Shabbat or some other form of Jewish cultural activity. At Biloxi, Miss., there is a regular shmoos session on Jewish issues. In Denver the Jewish Young Adult Council has provided a number of on-post cultural programs. The Louisville YMHA makes it possible for Jewish servicemen at Fort Knox to share in all Jewish education activities sponsored by the Y.

At Great Lakes Naval Training Station programs include concerts by the Hasomer Choral Society of the Chicago Jewish Community Centers. At Camp LeJeune the whole Jewish community of North Carolina shares in periodic cultural events for the men at that base. In Mobile the Jewish community organized a day-long Jewish Book Month festival for servicemen from Alabama and nearby Florida. Jewish music programs have been particularly popular. At West Point the Jewish chaplain has formed a permanent Jewish choir among the cadets. A Jewish song hour is a regular feature at Annapolis.

At every installation there is a well-stocked Jewish library, a representative assortment of Jewish newspapers, a collection of recordings and films and travelling art and ceremonial exhibits. The Jewish servicemen have also found opportunities for participating in Jewish communal affairs. At Okinawa they contributed to the United Palestine Appeal.

This religious-cultural program is world-wide in scope. The lecture program at the JWB Club in Hawaii covers the history of Zionism, great figures in Jewish history and the origin of the holidays. The hospitality centers maintained at Frankfurt and Heidelberg in Germany offer cultural programs, a Jewish library and music. Similar programs are available in Alaska, Japan and Hawaii.

To do their job the Jewish chaplains and armed service workers have to be resourceful, ingenious and devoted to their task. At High Holy Days, arrangements must be made to transport servicemen tremendous distances; for example, from Midway to Pearl Harbor, a span of 1,400 miles. One man conducts a Seder for 500 servicemen in Honolulu; one chaplain covers a "beat" that includes the entire American zone of Germany and Austria. At Passover, JWB arranges to fly rabbis to the Aleutians, Bermuda, Alaska and Puerto Rico.

To provide the men in Hawaii with ethrogim and lulavim in time for Sukkoth JWB arranged for them to be shipped in the personal baggage of the Chief of Chaplains. A vast quantity of literature, recordings, films, pamphlets, holiday manuals, ceremonial objects and kosher food supplies is furnished. In 1948 200,000 different items of this kind went to chaplains and field staff. Women's Division made available 5,600 Hanukah gift packages and recordings of the High Holy Day services. With the aid of these materials, the chaplains and field staff last year organized 1,787 different cultural group activities with a total attendance of 102,131.

After World War I, the late Dr. Cyrus Adler, first chairman of JWB's Armed Services Committee, explained that the objective in establishing its program for Jews in the armed forces was "carefully designed to make comprehensive provision for the religious, recreational and personal services of the soldiers, sailors and marines." In providing the cultural sinews for Jews now serving in the peacetime armed forces, JWB carries on in that spirit.

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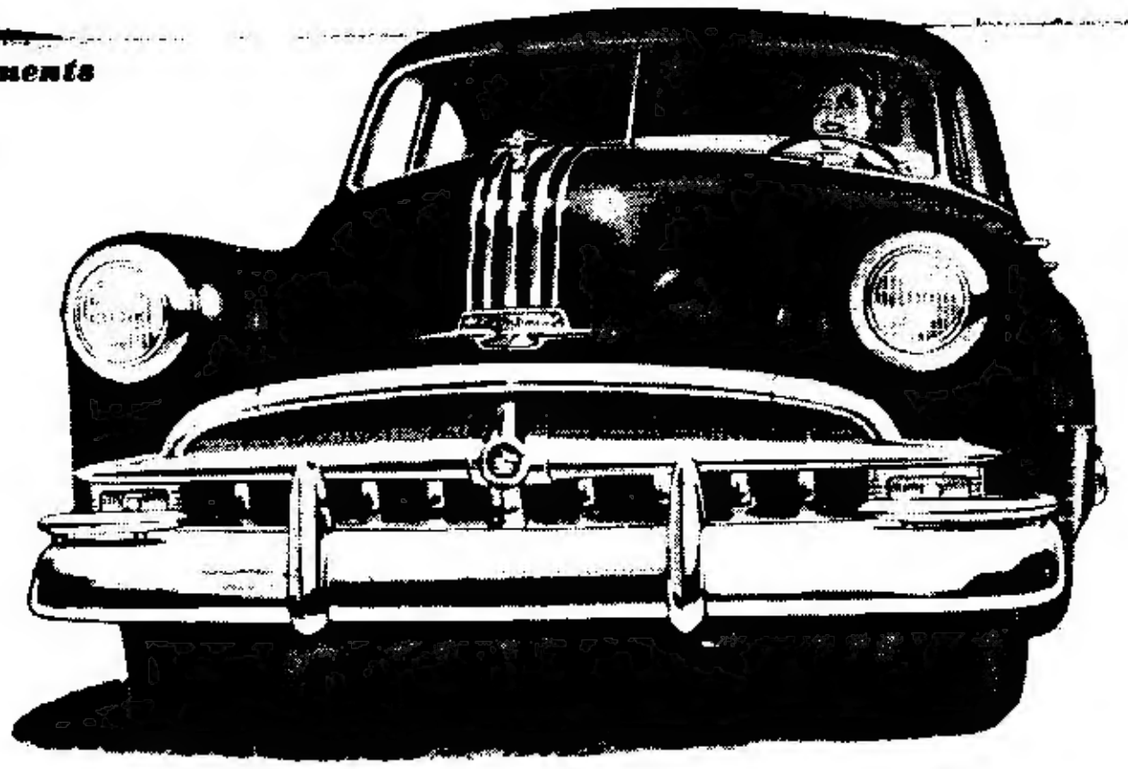

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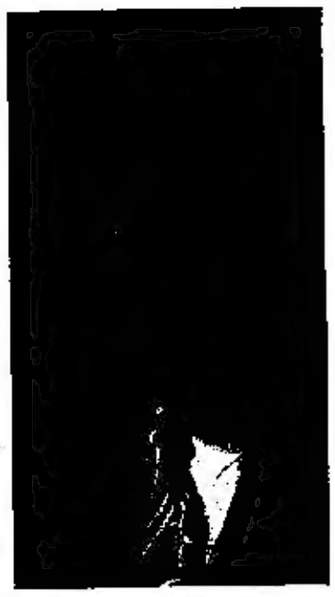

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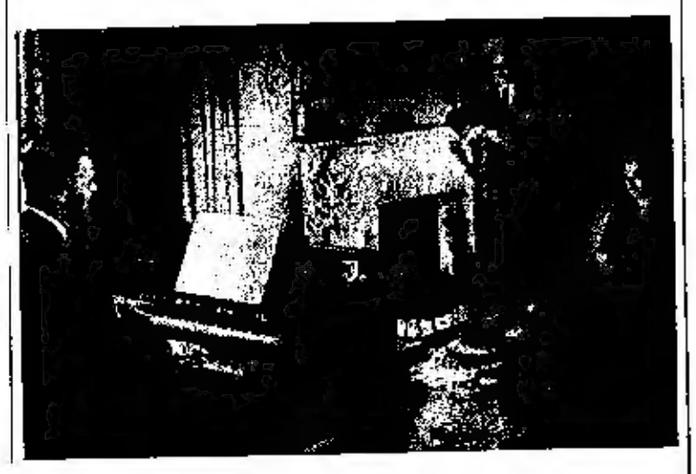

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THEY DO TOO CONSULT THE RABBI

(Continued from Page Seven)

tomes of the Talmud, and his assorted treasure of Israel's lore. He fondly recalls the intricate pilpulistic discussion with his fellow students with an unerasable nostalgia. Suddenly, he is aroused from his reveries by the harsh jangling of his phone, or the raised eyebrows of his secretary — a doting congregant is calling. The hullo usually brings one of these requests for knowledge or help.

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"Rabbi, must the singer at my wedding be Jewish or can I ask my non-Jewish girl friend? She sings like Dinah Shore."

"Must we cover the bedroom mirrors in the same manner as the living room mirror in the house where we are sitting "Shiva"?"

"Rabbi, can we use an electric candelabra for blessing the Sabbath lights? We're afraid to leave candles burning when we go out for the evening." (The 'going out for the evening' does not generally include Synagogue attendance as part of the itinerary.)

"Rabbi, when can I come to Shul to name my grandson? You know, my daughter-in-law is not Jewish, and they're not having a Mohel. But I want to name the baby after my husband. So when can I come?"

The Rabbi's gaze skips by his honored volumes; his arm reaches forth for one of his trusted handbooks; or he racks his brain for some reasonable answer; or he tells his inquirer, "I shall call you back soon" — and phones his most confidential Rabbinical colleague.

How Goodly Are Thy People, O Lord! For They Do Consult Their Rabbi!

This article is from Jewish Life, of New York.

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NOTICE is hereby given that ROMA LEDUC, of the Town of St. Lambert, in the County of Hochelaga, in the Province of Quebec, journalist, will apply to the Parliament of Canada at the present or next session thereof for a Bill of Divorce from his wife, MARIE JEANNE LATOUR LEDUC, of the City of Montreal, in the County of Hochelaga, in the Province of Quebec, on the ground of adultery.

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New York Schools Show Large Increase In Hebrew Classes

Enrollment in the Hebrew classes of the High Schools of New York City has reached a total of 4,000, an increase of 21 percent over last year, according to the annual report of the Hebrew Culture Council, an affiliate of the Jewish Education Committee of New York. Judah Lapson is director of the Council.

Founded in 1929 as a service agency for Jewish high school students, the Hebrew Culture Council, during the past year, established a speakers' bureau, a film service and a leadership training course. Forty Hebrew Culture Clubs in as many high schools are now affiliated with it, in addition to a number of parents' associations and teacher organizations throughout the city.

Foreign language enrollment in New York's high school student body had declined deplorably, having decreased from approximately 150,000 in 1939 to a little more than 88,000 in 1949. Nevertheless, enrollment in Hebrew courses has shown a steady increase, rising from approximately 2,400 in 1939 to 3,970 for this year. Hebrew is now taught in 19 senior high schools, and by a teaching staff of 87 licensed high school teachers who conduct a total of 137 classes.

Students who enroll for Hebrew bring to the subject an enthusiasm rarely found among students of other subjects, the report says. Pointing to a study made on the Place and Function of Foreign Languages in New York City by a special committee headed by Professor Henri C. Olinger of New York University, the report quotes Dr. Olinger that "Hebrew is among the best taught languages in this city because of the exceptional devotion of the teachers and the zeal of the students who take Hebrew. They have their heart and soul on learning and understanding the civilization of their ancestors."

In several schools the study of Hebrew has grown with exceptional rapidity, according to the report. When the subject was introduced in Erasmus Hall High School in 1948, two classes were opened. Within a year, however, this number has been increased to seven. Similarly, the Winthrop Junior High School, of Brooklyn, recently began its Hebrew courses with one class, which has now been increased to five.

As a further development of the acceptance of Hebrew as a language of study in the city's high schools, the report states that a number of colleges in New York City have established departments for the study of modern Hebrew within the last decade. These colleges, which include Brooklyn College, City College, Hunter College, and New York University, have a total of more than 1,500 graduate and undergraduate students in their Hebrew departments. Throughout the country, Hebrew is accepted for admission purposes by more than 600 colleges, universities and professional schools.

The establishment of the state of Israel has been a factor in the increased interest in the study of Hebrew on the part of teen-age students. The report, however, points out that "the study of Hebrew has long been recognized as a distinct contribution to the cultural life of New York City. Hebrew has been recognized as a fully accredited subject for the State Scholarships, and the first official State Regents examination in modern Hebrew will be given throughout New York State at the end of this term."

That the interest in Hebrew, Hebrew literature and its culture extends beyond the Jewish students of the city schools, was indicated in the report's description of the annual contest in "Hebrew Culture and its Contribution to American Life," sponsored jointly by the Council and the Board of Education of the City of New York, in which more than 1,000 contestants have participated during each of the past five years. These contestants include members of all faiths and races. Forty-five prizes are awarded each year to those achieving the highest mark in a competitive information quiz dealing with Jewish culture and its relation to American History.

A psycho-educational clinic, specializing in the adjustment problems of gifted children and those of refugee families, was opened by Yeshiva University, in New York, as an integral part of the School of Education and Community Administration, it was announced by Dr. Samuel Belkin, president. Dr. Jacob I. Hartstein, Dean of the Graduate Schools, said: "The problems confronting refugee children in particular are many and at present no agency in the field is serving their needs," he said. The Clinic is housed in the Science Hall, at Amsterdam Avenue and 186th Street.

The World Union For Jewish Education with headquarters at the Hebrew University of Jerusalem has just announced plans to conduct a summer seminar for teachers and principals in Jerusalem during the months of June, July, and August 1949. The seminar will provide Hebrew educators with an opportunity for advanced study and for obtaining a closer acquaintance with the educational methods in Israel. The seminar schedule will include intensive courses in Hebrew language and literature with particular reference to the latest developments in Israel; the history of Zionism and the geography of Israel; and methods of teaching Bible, Jewish History, and Hebrew Literature. The studies will be supplemented by visits to various types of educational institutions, observation of methods used in Israeli schools, as well as a series of guided tours to all parts of the country under the direct supervision of the World Union. Teachers and principals of Hebrew schools in the United States, Canada, and all other countries outside of Israel are qualified to participate in the seminar. There will be no tuition fees, and accommodations and tours will be arranged at moderate cost by the administration of the World Union for Jewish Education in Jerusalem. Interested applicants are advised to communicate with the New York office of the World Union for Jewish Education, 1776 Broadway, New York 19, N.Y.

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Montreal Meetings

● JEWISH GENERAL Hospital: To keep pace with progress in medical science it is essential that the existing laboratory facilities be extended without delay, Dr. M. A. Simon, chief pathologist, told a meeting of the Women's Wear Division of the forthcoming hospital campaign, at the second of Sunday morning meetings held to honour various divisions of campaigners. Allan Bronfman and A. H. Jassby, joint chairmen of the May 9 to 19 drive for $745,000 to complete the present $3,000,000 expansion program, presided, and leaders of the Fur Division joined with the Women's Wear group. Dr. Simon described some of the important research work which has been conducted at the hospital, specifically, the first cancer clinic in Montreal. Later the campaign chairmen spoke at a rally of the Provisions Division at the home of Sam. Steinberg, chairman, with Sam. Pesner and Arthur Creilnaten. Harry Suffrin, co-ordinator, distributed cards to the key workers. Allan Bronfman said that only one major dinner would take place, opening the campaign on May 2, at the Windsor Hotel. Samuel Bronfman and Michael Hirsch are campaign chairmen; Samuel S. Cohen, superintendent of the hospital, is executive director; Fred Goldstein, secretary.

● Y. M. H. A.: Young Adult Group "Maytime Dance" is on Saturday, May 14, in the auditorium, from 9 p.m. to one. Over-all dance committee chairman is Arnold Goodman, vice-president; ticket committee chairman, Jack Klar, assisted by Misses Betty Adelstein, Bess Laiken, Estelle Iscovitch; Samuel Waxman; publicity chairman, Miss Suzann F. Cohen, assisted by Misses Sylvia Carroll, Bessie Marx; Harry Wolfson, Sol. Hoffman. Norman Kucharsky is assisting with the posters. Tickets are being sold at Wednesday evening meetings in the Senior Lounge and in the lobby. Music by Bill Kugler and his orchestra. Norman Sauve will entertain. Samuel L. Aizer is president; Mrs. S. L. (Marie) Aizer, secretary; Miss Yetta Godfrey, treasurer; others, Ben. Dutch, Sol. Hoffman. Dance is open to friends; novelty dances, door prize.

● CANADIAN JEWISH YOUTH Council group will leave for Israel at the beginning of June and return about the middle of September. Present plans call for stops at Amsterdam, Brussels, Paris, and in Italy. The group will stay in communal settlements in Israel. Information from Martin Kleinfeld, MA. 3275, immediately.

● HOSPITAL OF HOPE Units meeting on Monday, May 2, at 8.00 p.m., are: Hesha Berson, at the home of Mrs. H. Mosa, 5252 Jeanne Mance Street; Tikvah, at the home of Mrs. M. Gitnick, 2257 Madison Avenue, social. Unit meeting at 2.30 p.m. is: Goodwill, at 4465 St. Lawrence Boulevard, Mrs. B. Fox as hostess. Units meeting on Tuesday, at 8.00 p.m., are: Mordecai Baker, at the home of Mrs. M. Berger, 4620 St. Urbain Street; Chaim Reuven Junior, at the home of Mrs. H. Berrovitch, 4257 Esplanade Avenue; Fleisher, at the home of Mrs. L. Morris, 5092 St. Urbain Street; Hershel Stavins, at the home of Mrs. N. Greenberg, 224 St. Joseph Boulevard West. Units meeting on Wednesday, at 8.00 p.m., are: Saibel Rubin, at the home of Mrs. I. Zemlack, 4566 Jeanne Mance Street; Feige Bookman, at the home of Mrs. Y. Levy, 5335 Park Avenue; Fraid, at the home of Mrs. H. A. Cohen, 717 de l'Epee Avenue.

● WOMEN'S SOCIAL SERVICE Organization. Fifteenth annual donor luncheon on Tuesday, May 3, at the Normandie Roof, Mount Royal Hotel, presents Mrs. Aaron A. Gans, of Brookline, Mass., vice-president of the Supreme Council of Bnai Brith. Miss Felice Vladek will sing. Rabbi Maurice S. Cohen, of Shaare Zion Synagogue, will give the benediction. Mrs. S. M. Atcovitch, CR. 2416, is convener. Additional subscribers are: Mesdames M. L. Bennett, M. Bercovitz, J. Bernstein, S. Bordoff, S. Brown, M. Cohen, N. Dermer, H. Drimer, B. I. Fainer, William Fine, C. Fogel, R. Goldman, B. Granofsky, I. Greenblatt, M. Gross, C. Grossman, N. Grossman, H. Herscovitch, L. Herman, M. Hornstein, B. Krakower, J. Lefell, S. Long, D. Lonn, M. Maklan, M. Marowitz, S. Mazin, J. Matlin, L. W. Mayers, William Melton, M. Neporent, S. Oberman, F. Pollack, S. Postelnick, S. Reinblatt, W. Rosenberg, J. Rosenthal, I. Sandys, A. I. Schachter, H. Schwartz, S. Schwartz, A. Schneiderman, L. D. Satim, A. Stein, P. Steinman, I. Sinnemman, G. Sinclair, L. Tarnofsky, L. Weintraub.

● LAURENTIAN CAMP Juniors luncheon meeting took place at the Mount Royal Hotel. Rabbi Solomon Frank, of the Spanish and Portuguese Synagogue, was guest speaker. Mrs. David Feldman, president, presided.

● MONTREAL WOMEN'S ORT membership campaign will open on May 11, at the annual membership luncheon, at the Normandie Roof of the Mount Royal Hotel. Guest speaker will be Mrs. Serge Jarvis, of New York, national membership chairman for Women's American ORT. Mrs. Saul Lipson, regional membership chairman, will preside.

● SPANISH and PORTUGUESE Synagogue, Dr. Solomon Frank, Rabbi: Services, Friday, April 29, at 7.30; Saturday, at 8.00 a.m. Sermon: "The Road Towards Holiness." Daily Minyan services each week day at 7.30; at 9.00 on Sundays. Parent-Teacher Association final meeting takes place on Tuesday, May 3, at 8.30 p.m. Bernard Hymovitch, lecturer in psychology at McGill University, will speak on "The Child And His Mind." The Sisterhood board meeting takes place on Tuesday, May 3, at 2.30 p.m. Closing meeting and election on Tuesday, May 17, at 2.30 p.m.

● B'NAI BRITH WOMEN: Montreal Chapter Number 257 ways and means committee tea meeting is on Saturday, April 30, at 3 p.m., at the home of the president, Mrs. Aaron Gensar, 3495 Marlowe Avenue. Mrs. M. Vinegar is chairman; Mrs. Louis Quint, honorary advisor. Mrs. B. Abrams is chapter publicity chairman. Hospital committee meets at the home of Mrs. H. O. Cohen, 4940 Dornal Avenue, on Wednesday, May 4, at 3 p.m., Mrs. A. Mendelman being the other chairman; Mrs. M. Hyman, honorary advisor.

● MOUNT SINAI SANATORIUM Ladies Auxiliary: Annual Mother's Day dinner dance is on May 8, at the Normandie Roof, Mount Royal Hotel. Mrs. George Rotsky is convener, assisted by Mrs. H. Rittenberg and Mrs. S. Guttman, chairmen of arrangements. Mrs. H. J. Talpis and Mrs. L. B. Lazarus are in charge of the dinner dance program. In conjunction with this dance, a child beauty contest is being held, chairmanship of Mrs. G. Kostiner and Mrs. L. Kozlov. Mother's Page chairmen are Mrs. K. Kitman, Mrs. L. Poch; hostess chairmen, Mrs. M. Baron, Mrs. C. Lurie; in charge of boutonnieres, Mrs. B. Kotler; reception committee, Mesdames H. M. Ripstein, I. Riddell, M. Levy, H. B. Zarr, A. S. Blauer, H. Schwartz. Mrs. A. Naimer and Mrs. J. Corber are in charge of reservations.

● CANADIAN Jewish Congress: M. H. Myerson, chairman of the elections committee for the plenary session of the Canadian Jewish Congress, has called upon all organizations to submit the names of their electors. Credentials of these electors must be received before May 10. Organizations are entitled to send two electors if their membership is between 25 and 100 and one elector for each 100 additional members, but no organization may send more than five electors. An election fee of $5 for the first three electors has been set by the committee. The eighth plenary session will take place in Toronto, Ont., in June. This convention marks the thirtieth anniversary of the establishment of a Congress after the first World War and the tenth anniversary of the United Jewish Relief Agencies.

● PIONEER WOMEN, Golda Myerson Group, will hold its last public speaking meeting at 8.30 p.m., on Wednesday, May 4, at the home of Mrs. David Gelber, 4912 Isabella Avenue. The lecturer is Miss Bertha Myerovitch. A "Living Newspaper" will be given by: Mesdames M. Kornbluth, Joyce Avenue; Sam. Neidick, Victoria Avenue; Saul Guttman, Victoria Avenue; R. Ungar, Stuart Avenue; M. Saibil, Park Avenue; D. Saibil, Wiseman Avenue. Topics will be: "Bernadotte Plan Presented To United Nations"; "Armistice Terms"; "Fundamental Rights Of Israeli Constitution"; "Legislature Of Israeli Constitution"; "Power Of Government Executive"; "Judicial Power In Israeli Constitution". Mrs. S. Frankel, Darlington Avenue, of Doroth Group, will be guest moderator. Mrs. Myer Burman, Joyce Avenue, will deliver a paper on "Pioneer Women At Work."

● MIZRACHI WOMEN: Chapter meetings were: Sally Finkelstein, at the home of Mrs. M. Lobel, 5946 Jeanne Mance Street; Shlome Dalfen, at the home of Mrs. P. Twersky, 4819 Esplanade Avenue. Council of Montreal Mizrachi Women mother and daughter social is at Chevra Kadisha Synagogue, on Tuesday evening, May 3. Mrs. M. Crystal and Mrs. H. Ansel will be in charge. For Cohen-Kaplan Junior Chapter, Mrs. A. Stein is convener of a first-run movie to be shown at the Zionist Building, on Sunday evening, May 15.

● BUCOVINER Ladies Auxiliary meeting, on May 3, at 2.30 p.m., at 6 Marie Anne Street East, will have as hostesses Mesdames A. Sperling, C. Krassner, J. Hoffer, C. Donkner. Yearly raffle books are to be returned to Mrs. C. Donkner, MA. 2570.

● PYTHIAN SISTERS: Wingate Temple plan their first Mother's Day party for Tuesday, May 3, at 8.30 p.m., at Beth Moisha Synagogue Hall, 5617 Park Avenue. Presents will be distributed to the mothers, whose names will appear here shortly. Mrs. Bernard Berlin, 4622 Clark Street, is in charge of refreshments. Bert. Sherack will play the piano, and Mrs. Moe (Sylvia) Rosen will sing. Technicolor film on Palestinian culture; dances by children of the Park Dance Studio.

● BETH CHODOSH Ladies Auxiliary meets on May 4, at 8.30 p.m., at the home of Rabbi and Mrs. Joel Moscowicz, 230 Querbes Avenue, to honour the latter. Rabbi Moscowicz is the new rabbi of Beth Chodosh Congregation. They came to Montreal about six months ago from Sholtz, Austria, where he received his rabbinical training. They have two sons, Moishe Maier, aged seventeen, and Yankel, fourteen; and a daughter, Aidel, aged nine.

● KNIGHTS OF PYTHIAS Seder, conducted by the Rev. Joseph Y. Nadler, Chaplain, had present over eighty veterans and representatives of various lodges. Chairman of the arrangements committee was Myer Kirsch and the meal was supervised by Mrs. Myer Kirsch, both of whom are active at Ste. Anne de Bellevue Hospital. At the head table were representatives of the Grand Lodge. Myer Kirsch, John Victor, David Littner, L. Friedlander, S. Segal, Ben Epstein, Mrs. Myer Kirsch were present.

● BRIGADIER FREDERICK Kisch Branch 97, Canadian Legion, B.E.S.L., Ladies Auxiliary meeting is on Wednesday, May 4, at 8.30 p.m., at the home of Mrs. E. Wexler, 8560 Stuart Avenue.

● CHEVRA KADISHA Synagogue Sisterhood closing tea is on Monday, May 25, at 2.30 p.m., with Mrs. W. Cohen and Mrs. A. Gordon as conveners. Mrs. F. Rush will preside. This tea was planned originally for May 17. Friends invited.

● LABOR ZIONIST MOVEMENT Actions Committee will present Rabbi James Heller, of Cincinnati, Ohio, as guest speaker at a reception in his honor on Thursday, May 12, at 8.30 p.m., at Adath Israel Synagogue Community Hall. Rabbi Heller, who recently joined the Labor Zionist Organization in protest against the policies of the Zionist Organization of America, was chairman of the Administrative Council of the Z. O. A. and a member of its executive committee. He is a former president of the Central Conference of American Rabbis (Reform), and is a member of the Board of Governors of the Hebrew Union College. He was a member of the committee that revised the Union Prayer Book and Union hymnal, and the latter includes a number of his compositions. Rabbi Heller was chairman of the United Palestine Appeal, and one of the chairmen of the United Jewish Appeal. For four years he was elected to the Cincinnati Board of Education; and for two years was president of the Cincinnati Peace League, of which he was one of the founders. Rabbi Heller is considered one of the most distinguished members of the American clergy.

● TEMPLE EMANU-EL, Dr. Harry J. Stern, Rabbi: Services, Friday, April 29, at 8.15 p.m. Sermon: "The Life Of Chaim Weizmann." Saturday, at 11.30, sermonette, "The Life Of Hillel." Closing supper meeting of Temple Young Married is on Sunday, May 1, at 7 p.m. Reservations with Mesdames George Rauch, AT. 5515; I. Gertsman, AT. 9326; D. Lisser, AT. 1587; Mrs. Lewis Poch, AT. 8869. Entertainment. Election. Brotherhood informal buffet supper and dance is on Saturday, May 7, at 6.45 p.m. Women and friends invited. Reservations with Fitzroy 2405, the Office. Conveners are: Nathan Bing, Leonard Blank, Francis Beck, Garner Bornstein, Jack Freedman, Eugene Stearns, Herschell Lewis, Joseph Cooper. Election. Temple Youth annual youth service, on Friday, May 6, will be conducted by Harry Nat-

(Continued on Page Fifteen)

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Social Notes — Toronto

(Additional Toronto News on Page Eleven)

John J. Zaldin, of Baltimore, Maryland, was in Toronto for the holiday week, visiting his parents, Mr. and Mrs. Nathan Zaldin, Coolmine Road.

Mr. and Mrs. Milton Berg, of Washington, D.C. (formerly Gertrude Weinberg, of Toronto), are visiting her brother-in-law and sister, Mr. and Mrs. Phillip Glanzer, 1192 Avenue Road, for several days.

Mrs. T. Thuna, Augusta Avenue, and daughter, Mrs. A. Albin, Grange Avenue, spent a few days in Montreal, Quebec, visiting the former's son and daughter-in-law, Mr. and Mrs. J. E. Thuna, and sons, Martin and Alvie, McEachran Avenue.

J. Larventz, of Ottawa, is visiting his brother-in-law and sister, Mr. and Mrs. J. Wall, Heath Street West, for several days.

Mr. and Mrs. J. H. Warsh, Gloucester Grove, and Mr. and Mrs. M. Collins, Westover Hill Road, are back from Atlantic City, N.J., and New York City, where they spent two weeks.

Mr. and Mrs. B. Yack, Winnett Avenue, had visiting them for several days, the former's uncle and aunt, Mr. and Mrs. D. Sitcow- and brother-in-law and sister, M and Mrs. A. Fenner, and children, Bernard and Anne, of Buffalo, N.Y.

Mr. and Mrs. J. Tator and daughters, Elaine and Ronda, Wembley Road, spent several days in New York.

Mrs. J. N. Greenbaum and family, Leslie, Rhoda, and Donna, Vesta Drive, spent several days in New York.

Mrs. T. Thuna and granddaughter, Sheila Thuna, Augusta Avenue, returned from Miami Beach, Florida, where they spent two months.

Sigmund A. Lichtman, Ossington Avenue, spent several days in Buffalo, N.Y., where he attended Alpha Phi Pi fraternity convention.

Mr. and Mrs. S. Mandel, 1717 Bathurst Street, have visiting them for several days her cousins, Mr. and Mrs. M. Traub, and Mr. and Mrs. B. Traub, of East London, South Africa.

Mr. and Mrs. A. Freedman and son, Paul, 977 Avenue Road, are back from Miami Beach, Florida, where they spent the winter.

Corporal and Mrs. Percy Herstein, of Ottawa, were the guests of his brother and sister-in-law, Mr. and Mrs. J. Berstein, 12 Felton Drive.

L. Alter, Duncannon Drive, flew to Tucson, Arizona, where he spent several days visiting his mother, Mrs. I. D. Alter, and sister, Frances.

Miss Anita Solish, Bruemore Gardens, flew to Jamaica, Long Island, N.Y., where she spent the holidays visiting Miss Barbara Brayer.

Mr. and Mrs. S. Mintz, Pinewood Avenue, spent several weeks in Miami Beach, Florida.

Mr. and Mrs. J. Kravitz and daughters, Marsha and Elaine, 447 Vaughan Road, were in New York for the holidays, visiting her brother-in-law and sister, Mr. and Mrs. J. Cohen.

Miss Betty Weissburst, 155 Glen Cedar Road, flew to New York for several days.

Mrs. A. Turack, 55 Brunswick Avenue, has returned from Miami Beach, Florida, where she spent the winter.

Mrs. H. Bernstein, 370 Shaw Street, and Balmoral Hotel, Kilworthy, Ont., visited Mr. and Mrs. S. Bassin, of Cleveland, Ohio; Mr. and Mrs. Samuel Olitsky, of Detroit, Mich., for several weeks.

Mr. and Mrs. L. Cappe, Beatrice Street, had their son, Dr. Bernard Cappe, of Brooklyn, N.Y., visiting them for several days.

Mr. and Mrs. Ben. Lemberg and daughters, Elaine and Barbara, of Oshawa, spent the holidays with his parents, Mr. and Mrs. N. Lemberg, 82 Brunswick Avenue.

Mrs. S. Gurarie, Manning Avenue, has returned from Los Angeles, Calif., where she spent several months visiting her daughter, Miss Helen Gurarie.

Mrs. Stanley Greenberg, 640 Spadina Avenue, motored to Montreal, Quebec, to visit her brother-in-law and sister, Mr. and Mrs. I. Heft, and brother, David Hebscher.

Mr. and Mrs. L. Geller, of Oneonta, N.Y., spent several days with her mother, Mrs. S. Jolofsky, Grange Avenue, while here for the funeral of his sister, Mrs. Tillie Pless.

Mr. and Mrs. Noah Bargman, 320 Berkley Street, have returned from an extended visit to New York, where they visited her brother and sister-in-law, Mr. and Mrs. H. Klein, and brother-in-law and sister, Mr. and Mrs. J. Wineberg. In East North Port, N.Y., they visited her brother-in-law and sister, Mr. and Mrs. M. Goldfarb; and were guests of his brother and sister-in-law, Mr. and Mrs. T. Puterguy, of Hartford, Conn.

Mr. and Mrs. W. Raskin, 294 Montrose Avenue, had their son, Dr. Norman Raskin, of West Brentwood, Long Island, N.Y., visiting them for the holidays.

Mr. and Mrs. A. Morris, Rosebury Road, spent several days in New York, visiting the latter's sister, Miss Sylvia Caplan.

Mr. and Mrs. Stanley Stern, formerly of 3 Clovelly Avenue, have moved to their new home, 258 South Kingsway Drive.

Mrs. A. Moscowitz, Palmerston Boulevard, spent the winter in Miami Beach, Florida. On the return trip she spent several days visiting her daughter, Mrs. W. Contract, of New York.

Mrs. A. Abrams, Havelock Street, had visiting her for the holidays her daughter, Miss Eleanor Abrams, and Miss Miriam Bloom, of St. Catharines.

Mrs. H. Abrams, Palmerston Avenue, spent several days in Washington, D.C., visiting her brother and sister-in-law, Mr. and Mrs. A. Tattenbaum.

Out-of-town guests at the marriage of Annette, daughter of Mr. and Mrs. A. Lockett, Beatrice Street, to Samuel, son of Mr. and Mrs. J. Grafstein, Baldwin Street, were: Mr. and Mrs. S. Grafstein, Mr. and Mrs. N. Brickman, Mrs. M. Page and daughter, Ruth; Mr. and Mrs. P. Grafstein, Mr. and Mrs. M. Grafstein, all of London; Mr. and Mrs. B. A. Grafstein, of Peterborough; Mrs. T. Katz, of Brooklyn, N.Y.; Mr. and Mrs. L. Lockett, of Shamokin, Pa.; and Miss Beatrice Mack, of Scranton, Pennsylvania.

For the bar-mitzvah of Jack, son of Mr. and Mrs. H. Tishler, of Montreal, Quebec, those present from Toronto were: Mrs. N. Green, 118 Nassau Street, his grandmother; Mrs. Nat. Green and son, Howard, 1317 St. Clair Avenue West, his aunt and cousin; Mrs. H. Lederman and sons, Martin and Sydney, 1175 Dundas Street West, his aunt and cousins; and Mr. and Mrs. L. Hofman, 265 Crawford Street, his uncle and aunt.

All news and advertising omitted this week due to lack of space, will be run in next week's issue.

Toronto Births

Born, to Mr. and Mrs. S. Seligman (nee Merle Katz), Northcliffe Boulevard, at Toronto General Hospital, on April 17, a son, brother of Richard and Lawrence. Grandparents are: Mr. and Mrs. H. Katz, Northcliffe Boulevard; and Mr. and Mrs. B. Seligman, Robina Avenue.

Born, to Mr. and Mrs. M. V. Katz (nee Blanche Freeman), 142 Spadina Road, at Toronto General Hospital, on April 17, a son, Michael Allan, brother of Ricky. Grandparents are: Mr. and Mrs. M. Freeman, Northcliffe Boulevard; and Mr. and Mrs. M. Katz, Beverley Street.

Born, to Mr. and Mrs. S. Ginsberg (nee Sonia Berrin), 588 College Street, at Mount Sinai Hospital, on April 11, a son, Michael Barry, brother of Ramon Emanuel.

Born, to Mr. and Mrs. M. Krofchick, Glen Cedar Road, at Toronto Western Hospital, on March 27, a son, Gordon, brother of Fred and Karen. Grandparents are: Mr. and Mrs. N. Epstein, Division Street; and M. Krofchick, Madison Avenue, who held the baby during the ceremony.

Born, to Mr. and Mrs. Saul Budd (nee Lynn Cohen), 362 Kane Avenue, at Toronto General Hospital, on March 29, a son, Garry. Grandparents are: Mrs. Esther Cohen, 297 Huron Street; and Mr. and Mrs. L. Budd, 354 Glenholme Avenue. Godparents are Mr. and Mrs. Harold Cohen, 354 Queen Street East.

Born, to Mr. and Mrs. N. Steinberg (nee Helen Erenberg), Manning Avenue, at Mount Sinai Hospital, on April 17, a son, Harold Wolfe, brother of John. Grandparents are: Mr. and Mrs. M. Erenberg; and S. Steinberg, Euclid Avenue.

Born, to Mr. and Mrs. B. Reisman (nee Annetta Rosenberg), Beverley Street, at Mount Sinai Hospital, on April 19, a daughter, Barbara Ellen, sister of Sorel. Grandparents are: Mr. and Mrs. B. Rosenberg, Beverley Street; and Mrs. N. Reisman, Major Street.

Born, to Mr. and Mrs. I. Feldberg (nee Freda Ruff), Grace Street, at Mount Sinai Hospital, on April 15, a daughter, Susan Marsha. Grandparents are: Mr. and Mrs. S. Feldberg, Grace Street; and Mrs. P. Ruff, Robert Street.

Born, to Mr. and Mrs. T. Bernstein (nee Elsye Sherman), Major Street, at Toronto General Hospital, on April 17, a son, Paul, brother of William. Grandparents are: Mrs. B. Sherman, Major Street; and Mrs. R. Bernstein, College Street.

Born, to Mr. and Mrs. I. Bornstein (nee Yetta Bidnovitz), Bloor Street, at Toronto General Hospital, on April 16, a son, Joel Barry; grandson of: Mr. and Mrs. A. Bidnovitz, Markham Street; and of Mr. and Mrs. S. Bornstein, Major Street; great-grandson of Mr. and Mrs. H. Mandel, Markham Street. Godparents are Mr. and Mrs. S. Bornstein, Grace Street, and he held the baby during the ceremony.

ENGAGEMENTS

Mr. and Mrs. Julius Cohen, Glenray Place, London, Ont., announce the engagement of their daughter, Geraldine Joy, to Joseph H. Pfeiffer, son of Mr. and Mrs. Joseph Pfeiffer, of Buffalo, N.Y. Mr. Pfeiffer is a student at Alfred University, in Alfred, N.Y., and will continue his studies at the University of Western Ontario. The marriage will take place on June 26.

Mr. and Mrs. S. Rosenberg, Claremont Street, announce the engagement of their daughter, Molly, to Larry, son of Mr. and Mrs. S. Bogach, Brunswick Avenue, the marriage to take place on August 28, at Shaw Street Synagogue.

Mr. and Mrs. D. Phillips, Huron Street, announce the engagement of their daughter, Rita, to Sol., son of Mr. and Mrs. M. Deisenhouse, Henry Street.

Mr. and Mrs. J. Lipton, Glen Edythe Drive, announce the engagement of their daughter, Evelyn, to Marvin, son of Mrs. S. Goodman, Palmerston Boulevard, the ceremony to take place on June 29, at St. Clair Avenue Synagogue.

Mr. and Mrs. L. Smith, 8 Menin Road, announce the engagement of their daughter, Evelyn, to Harvey, son of Mr. and Mrs. L. Fingold, 59 Dunloe Road, the marriage to take place on May 26, at Holy Blossom Temple.

The engagement of Edith, daughter of Mrs. Fannie Feinstein, 594 Dundas Street West, formerly of Inverness, N.S., and the late Isadore Feinstein, to Samuel Povering, son of Mrs. B. Povering, 721 Danforth Avenue, and the late M. Povering, is announced.

(Resort Advertisements Pages Four and Five)

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(Children's Camp Advertisements on Page Four)

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Toronto Meetings

● PI RHO EPSILON Sorority annual tea is on May 1, from three to seven p.m., at the home of Mrs. F. F. Bacher, 94 Ava Road (at Chiltern Hill), Mrs. A. Salem and Mrs. L. English convening.

● BNAI BRITH WOMEN, Upper Canada Chapter, Number 644, will hold their annual tea on Sunday, May 1, from three to six p.m., at the home of Mrs. H. Sniderman, 28 Lauder Avenue. The convener is Miss Elsie Smith, assisted by Misses Min Pushkoff, Sarah Tuberman, Gertrude Kittersporn, Doris Hoffnitz, Sondra Eisenberg, Shirley Demsky, Min Fiber, Kate Krangle, Doris Goodman, Eva Ross, Gertrude Ross, Ruth Wiseman, Bess Davis, Beulah Kachuk, Mesdames B. Epstein, S. Shapiro, G. Kushner, S. Goldberg, M. Roth, S. Kazman, L. K. Farber, M. Schields, B. Pellman. Those who will pour are: Mesdames M. Lean, M. Sulman, N. Cowan, L. Wodlinger, E. Winer. Miss Betty Goodman, Mrs. H. Sniderman, Miss Elsie Smith will welcome guests.

The Jewish National Fund of Canada has issued an attractive Blue-White "Seal of Israel" celluloid button, to commemorate the first anniversary of the establishment of the Jewish State.

These J.N.F. buttons will be sold for 25 cents by Zionist youth groups throughout Canada, during the period of May 1 — 15, and should be worn with pride by young and old, as a symbol of our solidarity with the builders of the Jewish State and our joy in the establishment of Israel as a nation.

● CANADIAN HEBREW Benovelent Society Mardi Gras carnival dance and floor show, on Tuesday, May 31, is in aid of the new Mount Sinai Hospital; conveners, S. Wagman; social chairman, M. Mendelsohn.

● BAIS YEHUDA SISTERHOOD tea in aid of Israel, on May 1, from three to seven p.m., at 805 Dovercourt Road, is convened by Mesdames M. Goldenberg, D. Josepha, E. H. Sporn.

● LABOUR ZIONIST Movement social committee is sponsoring an Israel Day Dance, celebrating the first year anniversary of the State of Israel, on Wednesday, May 4, with floor show. The convener is Norman Grant.

● SONS OF DAVID Ladies Auxiliary: Mrs. P. Kleinberg, chairman, presided at a meeting at which Mrs. L. Finestein gave a donation to celebrate her forty-third wedding anniversary. Mrs. H. Cohen served refreshments to honour the bar-mitzvah of her grandson, Larry Coulton, son of Mr. and Mrs. I. K. Coulton, 82 Fairleigh Crescent.

● HADASSAH: Queen Esther Chapter met at the home of Mrs. N. Dorfman, 189 Lonsmount Drive. The spring tea will be held on May 15, at the home of Mrs. B. Charloff, 368 Palmerston Boulevard, from two to eight p.m.; conveners, Mrs. V. Nusyns, Mrs. M. Applebaum. Schmarye Levine meeting was at the home of Mrs. L. Fink, 43 Braemore Avenue. Annie Wolfson meeting was at the home of Mrs. J. Korman, 76 Elm Ridge Drive. Elisha mothers and daughters supper is on May 5, at eight p.m., at the Mutual Club, Mrs. E. Winters convening. Nordia meeting was at the home of Mrs. W. Goldberg, 28 Wells Hill Avenue; Rose, at the home of Mrs. M. H. Nathanson, 529 Spadina Road; Carmelia, at the home of Mrs. H. Miller, 1011 Castlefield Avenue; Sharon, at the home of Mrs. A. Sabsay, 10 Nina Avenue, planned a raffle; Balfour, at the home of Mrs. P. Kotaer, 274 Grace Street. Nahalal rummage sale, on May 3, at Jesse Ketchum Hall, is convened by Mrs. E. Wilder, Mrs. L. Geller. Olga Shayne met at the home of Mrs. J. Lipson, 9 Ardmore Road. Herzlia spring tea and baked goods sale, on May 1, from three to six p.m., is at the home of Mrs. M. Levi, 392 Glencairn Avenue. Mrs. A. Ginsburg and Mrs. A. Baker are convening. Rishon meeting was held at the home of Mrs. M. Parr, 34 Stanley Street.

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News of all kinds intended for the Review issue of any current week should be in the Toronto office by Monday at 2 p.m. to insure publication.

UNVEILINGS

The unveiling of a monument to the late Nacha Leah Eckler will take place on Sunday, May 15, at the Lambton Cemetery. Cars will leave 63 Cecil Street, at 10 a.m. All relatives and friends are invited to attend.

The unveiling of a monument to the late Jack Levy will take place on Sunday, May 8, at the Keltzer Cemetery, Bathurst Street. Cars will leave from 63 Cecil Street, at 10 a.m. All friends and relatives are invited to attend.

IN MEMORIAM

JOSEPH DAVID SHYKOFF—In sad and loving memory of our beloved youngest son, brother, and uncle, Sergeant Navigator Joseph David Shykoff, R.C.A.F., killed in a plane crash in England, September 24, 1944, who would have been twenty-four years of age on April 28, 1949. We miss you on your birthday and always. Mother, Dad, Henry, Lillian, George, Arlene, and Donna.

DEATHS

Dr. Harry Wintar, aged thirty-seven, died in his sleep at the home of his father, 47 Barton Avenue, on April 20. Dr. Winter returned to Toronto last summer from London, England, where he specialized in thoracic surgery. A few months ago he opened an office in Toronto. During a war raid on Coventry, England, Dr. Winter directed operations with such gallantry that the rescue of every patient from the Coventry and Warwickshire Hospital was effected that night. Later, working under candlelight, he performed surgical operations as bombs fell on the hospital. The heroic part played by Dr. Winter won recognition from the King. A graduate of the University of Toronto, in 1936, Dr. Winter interned at Vancouver, B.C., and later was ship's surgeon on the cable ship, Restorer. He served in the Second World War with the RCAMC. Following his discharge from the army, Dr. Winter took post-graduate study at Edinburgh, Scotland, where he received his Fellow of the Royal College of Surgeons degree. He was for a time on the staff of the Hospital for Consumption and Diseases of the Chest at Brompton, England. He is survived by his father, Abraham Winter, Barton Avenue; three brothers, Dr. Benjamin Winter, FRCS, of London, England; Jack, of Ottawa; and Louis, Barton Avenue; two sisters: Mrs. S. C. Schiller (Gertrude), 559 Bloor Street West; and Mrs. H. Sherman (Sarah), 24 Hilltop Road. Funeral took place at Beth Hamidrash Synagogue. Rabbi R. Slonim officiated. Burial was in Dewes Road cemetery. Shiva was at 24 Hilltop Road.

Mrs. Bella Stall Burstyn, aged forty-five, died on April 18. She is survived by her husband, Jacob Burstyn, 263 Grace Street; one daughter, Anne; one sister, Mrs. H. Spitzman, of Detroit, Mich.; one son, Leslie. She was a member of the Folks Farein, and of the Ozrovet Holis Farein. Funeral took place from Benjamin's Funeral Parlour, Rabbi J. Washer officiating. Shiva was at the home.

Mrs. Lily Yaffa Glazer, aged fifty-nine, died on April 15. She is survived by her husband, Sol. Glazer, Bloor Street West; one son, Max, 430 Vaughan Road; three daughters, Mrs. S. Winkler (Esther), Watford Avenue; Mrs. S. Ross (Rose), Bloor Street West; Mrs. W. Jacobs (Minnie) Palmerston Boulevard; five grandchildren. Stanley and Howard Glazer; Joyce Winkler; Harvey Ross; Stuart Jacobs; one brother, David Yaffa, Ossington Avenue; and two sisters, Mrs. R. Hoffman, Manning Avenue; and Miss Tillie Yaffa, of Leeds, England. She was a member of Workmen's Circle; of Canadian Jewish Congress; and of the Jewish Labour Committee. Funeral took place from the Workmen's Circle Centre, Rabbi D. Monson officiating. Burial was in Roselawn cemetery. Shiva was at the home of a daughter, Mrs. S. Winkler, 19 Watford Avenue.

Samuel Wexler, aged fifty years, died on April 12. He is survived by his wife, Mrs. Minnie Wexler, 1568 Bloor Street West; one son, Sydney; three daughters, Mrs. S. Borkowitz (Pauline), Ossington Avenue; Miss Ina Wexler, Gail Wexler; one grandson, Harold Borkowitz; five sisters, Mrs. H. Finkelstein, Robert Street; Mrs. J. Arons, Beverley Street; Mrs. A. Gordon, Balmoral Avenue; Mrs. J. Milstone, Manning Avenue; and Mrs. M. Milgram, Spadina Avenue. He was a member of Bais Yehuda Synagogue. Funeral took place from the United Hebrew Funeral Parlour. Rabbi A. Kelman officiated. Burial was in Bais Yehuda cemetery. Shiva was at the home.

Montreal Meetings

(Continued from Page Four)

kin, Gordon Fischel, Norman Beckow, Stanley Litwin, Robert Benson, Ada Stearns, Sylvia Marks, Norma Betty Grover, Clifford Gates. Reception to the entire congregation. On Sunday, at 6.45 p.m., on May 8, at the Youth Society closing supper meeting, these past presidents will be guests of honor: David G. Jassby, Lawrence Marks, Mrs. Alfred Miller, Ralph Lazar, Mrs. Leah Rosenzweig, David Marks and Edward Feigin have rendered special service. The president is Norma Betty Grover. Those who assisted during Passover services were: George Hollinger, William Gittes, Samuel Paperman, Jack Carrick, Hyman Grover, Edmond Gordon, Harry Bessner, Lawrence Bessner.

● SHAAR HASHOMAYIM Synagogue, Rabbi Wilfred Shuchat: Rabbi Samuel Cass, director of Hillel Foundation at McGill University, will be the guest preacher on Saturday morning. Annual meeting of the Parent-Teachers' Association on Monday, May 16, at 8.15 p.m., will hear the annual report of the president, Mrs. D. M. Notkin. Election. Formal dedication of the Brahm Aaron Elkin Memorial Shelf, established in the synagogue library by Mrs. Jacob Elkin, in memory of her son, will take place. Barrie and Mark Wiesenfeld, twin sons of Mr. and Mrs. C. Wiesenfeld, will give a piano recital. Dr. Abraham L. Sachar, president of Brandeis University, and noted historian, will address the opening meeting of the Men's Association, on Monday, May 9, at 8.30 p.m. Junior Congregation services were held by: Marvin Goldsmith, Charles Solomon, Martin Goodman, Haskell Zabitsky, Mark Bercuvitz, Mark Shapiro, Joseph Mendel, Charles Shuchat, Ralph Kurland, Mort. Leibovitch, Malcolm Lefcort, David Berlin, Berel Margolese, Gerald Glisserman, Esther Cowan. Women's Auxiliary spring tea, on Wednesday, May 11, at 2.30 p.m., will hear as guest speaker, Rabbi Charles Bender. Mrs. H. Meyers will give the opening prayer. The president is Mrs. Philip Levy. For the Younger Members' Group dinner on Wednesday, May 18, ticket conveners are: Mrs. Myer Segar, EL. 1931; Mrs. Herbert Glickman, DE. 5402. When pre-school groups of the Foundation School conducted a miniature Seder, Ellen Greenwood kindled the lights; Edgar Pniewsky recited the Kiddush; the Four Questions were asked by Philip Levine, Albert, Diane Abbey; the Afikomen was found by Barbara Rubin, Samuel Ballon, Linda Cummings, Martin Lebovitz.

● ADATH ISRAEL Synagogue, Charles Bender, Rabbi: For the fifth annual celebration of Teachers' Day, on Monday, May 16, there will be a buffet supper sponsored by the board of directors of the congregation. Parents of Hebrew School children and members are invited. Arrangements are in the hands of the board of education: S. Silver, chairman; J. Sternthal, L. Glazer, I. N. Knight, Gordon Brown, J. Grossman, S. Shiff, Charles Shiller, H. Deckelbaum, S. Fine, M. Cooperberg, B. Goldstein, M. I. Mendelsohn, Rabbi Bender. Teachers who will be honoured are: M. I. Mendelsohn, principal; A. Cohen, M. Arlin, F. Weinstein, L. Yalovsky, Dr. B. Gross, A. Krashinsky, music teacher; H. Hoffman, physical education instructor; E. Schechter, Mesdames F. Macklin, I. Smith, G. Bauer, E. Laufer, N. Rotstein, R. Levitt, S. Daiys, E. Rothfeld, librarian; Misses Sheba Miller, Hilda Kositsky, Helen Nachshen, Sari Boiem, Irene Wiseman, Nancy Montefiore, arts teacher; Mrs. M. Granofsky. Misses Mila Rosenshein, Ruth Ordower, Mrs. G. Prives; Miss Beatrice Kravitz, school secretary; A. Shainsen, J. Rabinovitch. Patrons and guests who have subscribed to the tenth anniversary banquet, to be held on Tuesday, May 24, are: Messrs. and Mesdames J. Sternthal, J. Grossman, S. Silver, G. Brown, I. N. Knight, H. Deckelbaum, M. Cooperberg, S. Fine, M. Samuels, Sam. Shiff, S. Chados, S. D. Gameroff, J. Bergman, B. Beutel, M. Clayman, N. Cohen, B. Chaznooff, L. Glazer, B. Goldstein, J. Guttman, J. M. Hubscher, Jos. Lerner, L. E. Lieberman, I. C. Mendelsohn, B. Nadler, L. Pinsky, J. Quint, H. Rosenberg, J. Rosenbloom, C. J. Schaffer, P. Segal, Charles Shiller, J. Steinberg, S. Stotland, S. W. Weber, S. Wenger, M. White, L. Wiseman; also H. Hubscher. Bar-Mitzvah Alumni hostesses at breakfast for the season were: Mesdames C. Eisenstat, D. Goodman, L. Goodman, M. Inhaber, B. Lustgarten, L. Light, J. Miller, N. Pollock, A. Robinson, D. Rabin, A. Pincus, L. Sheftman, W. Schecter, M. Stober, A. Schachter, H. B. Tannenbaum, N. Taitlebaum, J. Udashkin, J. Warhaft, H. S. Wexler, I. Yetnikoff. The musical pageant, "The Jewish Home Beautiful," being presented by the Sisterhoods of Adath Israel, Shaar Hashomayim, and Shaare Zion Synagogues, will be held Tuesday and Wednesday evenings, May 3 and 4, in Shaar Hashomayim Synagogue. Tickets from Mrs. A. Pincus, AT. 0617; Mrs. L. Mendelsohn, VI. 9955. Adath Israel Sisterhood will be in charge of tables depicting the Sabbath, Shevuos, Rosh Hashonah. Hostesses will be: Mesdames C. J. Schaffer, J. Guttman, Shea Guttman, S. D. Gameroff, Charles Shiller, C. Eisenstat, J. Quint, H. Rosenberg, S. Bernstein, J. Singerman, M. Shuchat, S. Stotland, H. Hershon, I. N. Knight, L. Shiff, S. L. Ghent, A. Schachter. On Tuesday, May 3, Rabbi Bender will speak.

● WOMEN'S LEAGUE of the United Synagogue of America: Under the chairmanship of Mrs. Edward Solomon, president of the Eastern Canadian Branch of the National Women's League, a musical pageant, "The Jewish Home Beautiful," will be held on Tuesday and Wednesday, May 3 and 4, at 8.30 p.m., at Shaar Hashomayim Synagogue, as a joint Torah Fund project of the affiliated Montreal Sisterhoods. Mrs. Clarence Gross, of Shaare Zion Synagogue Sisterhood, and Mrs. Arthur L. Soles, of Goel Tzedec Synagogue Sisterhood, in Toronto, Ont., are vice-presidents; Mrs. A. Benjamin, of Shaare Zion Synagogue Sisterhood is secretary. Local representatives are: Mesdames Robert Shiller, president of Adath Israel Sisterhood; I. Beinhaker, Shaare Zion Sisterhood; Philip Levy, president, Shaar Hashomayim Sisterhood. Hostesses at tables for the pageant will be: Sabbath Table: Mesdames C. J. Schaffer, S. Gameroff, S. Guttman, J. Guttman; Rosh Hashonah: Mesdames S. Bernstein, J. Quint, C. Eisenstat, S. L. Ghent; Shevuoth: Mesdames S. Stotland, M. Shuchat, A. Schachter, L. Shiff, I. N. Knight, all of Adath Israel Synagogue; Seder: Mesdames J. Elkin, Philip Levy, David Ballon, Harvey Golden, Melvin Charney; Chanukah: Mesdames E. M. Bloomfield, M. Besner, Irving Brott, Walter Gainsbury, all of Shaar Hashomayim Synagogue; Purim: Mesdames D. Cummings, M. Gross, S. E. Tessler, H. Diamond; Succoth: Mesdames M. Kanigsberg, J. Rosenblatt, A. Benjamin, I. Beinhaker, J. H. Berger, all of Shaare Zion Synagogue. Mrs. C. R. Gross and Mrs. S. J. Leibowitz are narrators; Mrs. M. N. Fineberg, organist. Rabbi Maurice S. Cohen, Rabbi Charles Bender, Rabbi Wilfred Shuchat, will participate in giving the salute to Israel.

● HADASSAH Chapter meeting Saturday, April 30, at 8.30 p.m., is: Sholom, dinner and card party, at the Zionist Building, with Mrs. J. Winthrop as convener; Mrs. W. N. Carin and Mrs. S. Marks, chairmen. Chapter meeting Monday, May 2, at 1.30, is: Tel Hai, dessert luncheon and debate, at the home of Mrs. W. Wolfe, 6072 Wilderton Crescent. Chapters meeting at 2.30 p.m. are: Adath Israel, at a shower for the bazaar, at the home of Mrs. M. Solomon, 2670 Soissons Avenue; Deborah, at the home of Mrs. H. Naimer, 4043 Pensard Avenue; Eleanor Muchlovitch Finestone, at the home of Mrs. L. Saxe, 950 Dunlop Avenue; Esther Rachel Naverich, at the home of Mrs. P. Shutsker, 5853 Park Avenue; Migdol, drug shower, at the home of Mrs. H. Rosen, 732 Davaar Avenue; North End, at the home of Mrs. A. Grill, 5600 Esplanade Avenue; Queen Esther, money shower and card party, at the home of Mrs. N. Singer, 68 Nelson Avenue; Ruth, at the home of Mrs. L. Krakower, 832 Dunlop Avenue; Shoshana, at the home of Mrs. H. Kizner, 1046 Laurier Avenue West; Young Ladies Zionist, at the home of Mrs. S. Berkowitz, 14 Pegnuelo Avenue. Chapters meeting Monday, at 8.30 p.m., are: Edith Kanigsberg, at the home of Mrs. F. Alper, 7472 Stuart Avenue; Ethel Epstein Ein, social and baby shower, at the home of Mrs. J. Steinberg, 5617 Canterbury Avenue; Lillian Freiman, at the home of Mrs. I. Mintz, 4484 Melrose Avenue; Miriam Brainin Ortenberg, at the home of Mrs. D. Yosipovitch, 661 Querbes Avenue; Negev, at the home of Mrs. B. Ettinger, 5376 Park Avenue; Rachel Anna Leavy, at the home of Mrs. J. Emmer, 5419 Park Avenue; Rachel Leah Ethel, at the home of Mrs. D. Alper, 5502 Trans Island Avenue; Shaindel Gordon, at the home of Mrs. H. Gottlieb, 4493 Esplanade Avenue; Syra Miriam Long Spears, at the home of Mrs. Bessie Rubins, 1035 St. Viateur Street West. Chapters meeting Tuesday, at 8.30 p.m., are: Judith, at the home of Mrs. P. Wax, 5250 Jeanne Mance Street; Mount Carmel, at the home of Mrs. I. Shuster, 4801 St. Catherine Road; Nathan Dlusy, tea and card party for Youth Aliyah, at the Zionist Building, with Mrs. I. Dlusy, president, in charge. Chapter meeting Wednesday, at 1.00 p.m., is: Hanna Rifka Central, when, in memory of their mother, Mesdames J. Pascal, J. Arbess, E. Kert will be hostesses at a luncheon, at 4967 Isabella Avenue. Chapter meeting Saturday, May 7, at 7.30 p.m., is: Kadimah, card party and supper, at the Zionist Building, with Mrs. S. Sacks, president, in charge. For the Sholom Chapter dinner and card party, on Saturday, April 30, at 7 p.m., at the Zionist Building, Mesdames J. Winthrop, EL. 2992, convener; W. N. Carin, CA. 7966; S. Marks, EL. 4008, chairman, will take reservations. Partial list of table holders: Mesdames W. N. Carin, M. Margolick, H. Samuels, F. Eisman, R. Kohn; Mr. and Mrs. J. Benjamin, Mr. and Mrs. A. Berlin, Mr. and Mrs. S. Bick, Mr. and Mrs. A. Bieber, Mr. and Mrs. T. H. Caplan, Mr. and Mrs. H. Cohen, Mr. and Mrs. M. Garfinkle, Mr. and Mrs. Charles Goldstein, Mr. and Mrs. M. Hoffman, Mr. and Mrs. J. Issenman, Mr. and Mrs. A. Kramer, Mr. and Mrs. J. Lewinson, Mr. and Mrs. J. Laing, Mr. and Mrs. K. Nadler, Mr. and Mrs. S. Marks, Mr. and Mrs. D. Miller, Mr. and Mrs. H. Nathanson, Mr. and Mrs. L. Raisman, Mr. and Mrs. M. Weissler, Mr. and Mrs. L. Rubinstein, Mr. and Mrs. H. Rubinovich, Mr. and Mrs. E. Stearns, Mr. and Mrs. L. Tavroges, Mr. and Mrs. L. Tucker, Mr. and Mrs. E. Van Geun, Mr. and Mrs. A. Wexler, Mr. and Mrs. J. Winthrop, Mr. and Mrs. S. Lion.

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I wholly disapprove of what you say and will defend to the death your right to say it. — Voltaire to Helvetius.

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Commentaries

By Dr. Harry J. Stern, Rabbi

Rabbi Stephen S. Wise — In Memoriam

"Know ye not that there is a prince and a great man fallen this day in Israel?" (II Samuel 3:38)

"When a great tree falls we are impressed with how meagre the landscape seems without it. So when a great man dies, when he is gone, life seems thinner and less interesting. We mourn the departure not only of a colleague but also of an intimate friend in the passing of Stephen Samuel Wise.

When we saw him last some months ago he spoke to us in words of farewell. He knew that he was approaching journey's end. He was broken in body but displayed nevertheless a courage of spirit remarkable, indeed! There are some emotions that lie too deep for speech. All we can say in this hour of sorrow is to thank God for the privilege of having known such a one as Stephen Samuel Wise.

What we admired most about this great teacher in Israel was his prophetic ministry. He certainly believed in the integration of religion with life in all its phases. Therefore, Stephen Wise dared to war against iniquity whether it was in high places or low places. He was never a bandwagon figure. He made unpopular causes his own. At a time when women suffrage was considered a delusion, Stephen Wise championed the rights of women. He championed also the cause of the toiling masses. No wonder that the synagogue building for which he planned in 1920 was never realized because he dared to attack Judge Gary and others of vested interests associated with the steel industry. Many of the rich of Rabbi Wise's congregation resigned out of fright because the Rabbi dared "to mix religion with politics". But this was a battle, one of the bitterest of his entire career. What a tribute was the synagogue unbuilt to the great ministry of this truly great teacher in Israel. What a pity that the synagogue which is in the process of being built now was not erected by the Jews of New York long ago during the active rabbinate of the most distinguished American Rabbi!

Stephen Wise championed the cause of Zion at a time when to be a Zionist was considered to be insane. He was the first American Rabbi who responded to the call of Herzl. He therefore stood at the cradle of Israel's national rebirth. He spent himself toiling in the cause of Israel's rebirth and no man has served more devotedly and more wholeheartedly Jewish statehood than Stephen S. Wise did. But we know his heart rejoiced and was comforted when the Jewish state was called into being nearly a year ago. We regret that it was not given to him to re-visit the Holy Land at this time when Israel's national home has at last become reconstituted. Well do we recall how in 1935 our beloved friend rejoiced in the pilgrimage he then made to Israel. We were privileged to be in his company then. It was an unforgettable experience and one that we shall cherish to the end of our own days.

Stephen Wise was among the very few who first saw the menace of Fascism and Nazism. He cried out, calling upon the democratic peoples of the world to war against this terrible evil. The world was slow to recognize the threat of these evil movements. When we brought Stephen Wise to our own city of Montreal, as he was returning from the shores of Europe in 1933, he dared, from the very pulpit of Temple Emanu-El, to denounce the Third Reich and designate it for what it really was. There were those even within the Jewish community who regarded his courageous utterance as not in keeping, to say the least, with good taste and diplomacy. For then Canada was doing business with Nazi Germany. No wonder that, for the Jews in the European underground, the name of "Stephen" became the symbol of resistance and the rallying word for the brave and the courageous.

Christian America respected Stephen S. Wise. He became very early the best interpreter of the Jewish mind to the non-Jewish world. He therefore was the very voice which dared to demand Jewish rights wherever Jews dwelt. He called upon Jews to battle for their rights and to walk in dignity on this earth. He called upon the rich Jews to recognize that the bond of Jewish brotherhood is greater than the mere thin bond of charity and pity for the suffering.

Indeed, Stephen S. Wise was a faithful servant of Israel, of America, and of humanity. When energies had to be rallied for causes that are great, Stephen S. Wise was the man who could do this challenging work. We could always count on him never to compromise when principles were at stake. The historian of the future will be best equipped to evaluate his role in bringing the Jewish people to a new chapter of revival.

We thank God for the life of Stephen S. Wise, a life blessed with inspiring work and great accomplishment. He has, indeed, set an example for all who are engaged in the noble task of leadership in religion, in Israel, and in the work of humanity. May we of Israel never lack men as great and as noble. His name is enshrined in Jewish hearts as a great and a beloved leader. May God bless and hallow the memory and the heritage of Rabbi Stephen Samuel Wise.

JEWS SETTLE

(Continued from Page One)

refugees and veterans who in the aggregate received 89 per cent of the amount lent during the year."

Summarizing the society's work with refugees, now referred to as New Americans, Dr. Davidson said:

"By the close of 1948, some 5,405 had come to the society's offices, some on their own behalf and some representing groups, and 616 families were settled on farms in California, Connecticut, Florida, Illinois, Indiana, Maryland, Massachusetts, Michigan, Missouri, New Hampshire, New Jersey, New York, North Carolina, and Virginia. Probably an equal number settled on their own initiative.

"According to report, 528 of the 616 families are still on their farms. Loans in the amount of $921,067 were made directly by the society, $104,629 by the United Service for New Americans and $20,150 by other agencies. Of the $1,045,846 aggregate, $616,990 has already been repaid, much of it before maturity."

In a final word concerning Jewish people on farms, Dr. Davidson said:

"Jews on American farm lands signify a major social phenomenon not to be measured by numbers alone. They represent a positive gain in normalization. Jewish farmers have tapped for themselves a precious lode of self-reliance and self-respect.

"In few fields does the American Jew have the same sense of pride of achievement, the same quiet strength of inner dignity as in farming. Jewish farmers are growing in numbers, adding to their acres, and prepared at all times to make their fullest contributions to the basic economy of this blessed land of hope and opportunity."

RABBI WISE

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of a translation into Arabic of a treatise by the Jewish philosopher, Solomon Ibn Gabirol.

In 1893 Dr. Wise became rabbi of the Madison Avenue Synagogue in New York, where he remained for seven years. He interested himself in Zionism, then a movement which was barely getting under way, and in 1897 helped to found the first nation-wide Zionist movement in the nation, the Federation of American Zionists. He remained one of the staunchest fighters in the Zionist cause throughout his life, directing the American phase of the campaign that saw fruition in the establishment of the Republic of Israel.

Dr. Wise was invited to become rabbi of Beth Israel Temple in Portland, Ore., shortly after he had lectured there in 1900, and he accepted the offer. In Portland he became noted as a fighter of social and political evils: he twice stumped the state in favor of women's suffrage, and he assisted in drafting the Oregon child labor statute. But when he was urged to run for the United States Senate he declined, saying that a religious leader should refuse public office to keep a detached viewpoint.

The prominence that Dr. Wise had attained in Oregon led the trustees of Temple Emanu-El to invite him to New York, and although Dr. Wise declined their offer he determined to return to New York, which had the largest Jewish community in the country.

With the help of friends he founded the Free Synagogue in 1907, dedicating himself to the ideal of an unfettered pulpit and to religious services that would contain ancient spirituality within modern forms. The Free Synagogue dispensed with many of the older Jewish traditions, such as the separation of the sexes, the covering of the head and the exclusive use of the Hebrew language during services. The Free Synagogue held services on Sunday as well as on Saturday, the Jewish Sabbath. The synagogue services were held in Carnegie Hall, and Dr. Wise rapidly became known as the outstanding leader of Reform Judaism in America.

As an orator, Dr. Wise had an assured, intense style and a rich, rolling baritone voice. His son, James Waterman Wise, wrote the following critique of his father as a preacher in his book, "Jews Are Like That":

"He has an almost pathological addiction to antithesis, a delight in epigrams which borders on the abnormal, and when conscious of himself and his flawless oratorical manner, he is at his worst. It is only when, forgetting the polished phrases and impressive periods which he has designed, he suddenly loses himself in the deep fervor of his belief, in the white heat of his emotion, that his eloquence rises to really lofty heights."

Dr. Wise put his eloquence to good use outside the synagogue, too, and he played a prominent part in many of the public discussions and controversies of his time. In a Fourth of July address in Philadelphia in 1900 he excoriated that city's administration with such vigor that he was accused of violating its hospitality. In 1908 during an address in New York he characterized a dinner given for Richard Croker, former Tammany leader, and attended by twelve justices of the State Supreme Court, as a "night of shame." Mr. Croker had just returned after a ten years' absence from America, and the dinner was in the nature of a trial balloon to test public opinion. Soon after Dr. Wise's speech Mr. Croker went back to Ireland. Later, Dr. Wise had much to do with arousing and directing public resentment over the administration of Mayor James J. Walker.

Politically, Dr. Wise was a Democrat. He was a delegate to the Democratic National Convention in New York in 1924. He often served as a representative of labor unions in arbitration proceedings and on several occasions led labor, civic and business organizations at legislative hearings on welfare measures. Once he created wide comment by denouncing Elbert H. Gary, chairman of the board of the United States Steel Corporation, for denying steel workers the right to organize. The ensuing furor was so great that Dr. Wise offered to resign his post, but the Free Synagogue backed him up.

Not the least interesting of the controversies in which Dr. Wise engaged was one that had to do with his own religion. In a sermon called "Jesus the Jew" delivered in December of 1925, Dr. Wise made the obvious — for him — declaration that Jesus was a Jew and not a Christian; that Jesus was a man and not God; that Jesus was fact, and not myth. Many of the Orthodox rabbis of America assailed him, as did not a few Reform rabbis. At that time he was chairman of the United Palestine Appeal, and demands for his ouster were made. However, the Zionist Organization of America insisted on his retention, and he stayed on.

Founder of the Z.O.A., Dr. Wise was in the forefront of the Zionist movement in the United States from its inception, working with the late Justice Louis D. Brandeis. It was partly due to Dr. Wise that President Wilson became interested in Zionism, and threw American support behind the Balfour Declaration issued by the British government in 1917, says the New York Herald Tribune.

Chaim Weizmann, first President of Israel and lifelong leader of world Zionism, described Dr. Wise as a "great personality" in his book, "Trial and Error."

"But I must remark that we found our way to each other slowly," Dr. Weizmann's account continues. "He (Dr. Wise) belonged to the old school of political Zionists. . . . In later years, as the result of more frequent contacts, Wise and I got nearer to each other, and a friendship developed which was never disturbed by differences of opinion or by any other circumstances. He has always remained utterly unsparing of himself in his devotion to the movement and remains till this day one of the significant forces in Zionism and world Jewry."

The difference of opinion between Dr. Wise and Dr. Weizmann occurred in 1921, when Dr. Weizmann came to the United States to raise funds for the Palestine Foundation Fund (Keren Hayesod). Dr. Wise, with Justice Brandeis and other leaders of the Z. O. A., wanted to organize the world Zionist movement as a federated group of national organizations, whereas Dr. Weizmann insisted on a world-wide unified organization.

Dr. Weizmann's view prevailed, and for a time Dr. Wise resigned from the executive of the Z. O. A., returning to take an active part in its affairs a few years later.

Judaism was not something that Dr. Wise wore lightly. He was passionately devoted to the building of the Jewish state in Palestine. He was a founder, president and later honorary president of the American Jewish Congress. In 1932 he was president of the World Jewish Congress in Geneva. He was active in work on behalf of political refugees and was well known to the leading governmental figures of the United States, Great Britain and other countries, starting with President Woodrow Wilson. In 1938 President Franklin D. Roosevelt appointed him to the American committee working with the International Committee for Facilitation of the Emigration of Political Refugees. He was among the first to warn that Hitlerism was a menace to the world.

Once, when Dr. Harry Emerson Fosdick called him "the best Christian in New York," Dr. Wise took exception. He was, he said, a Jew. Yet he often appeared in Christian pulpits and did much work for Christian-Jewish understanding. "I have two religions," he said, "the religion of Israel and the religion of America."

Rabbi Wise was buried in his family mausoleum at the Westchester Hills Cemetery of the Free Synagogue in Hastings on Hudson, after a funeral service in Carnegie Hall at which 3,000 persons crowded the hall and 10,000 stood in Seventh Avenue and Fifty-seventh Street.

Rabbi Edward E. Klein, who now bears full responsibility in the Free Synagogue with the passing of his chief, paced in front of the bier reciting, in English and then in Hebrew, the Twenty-third Psalm: "The Lord is my Shepherd, I shall not want . . ." From behind the bank of flowers on the stage came the music of "Hatikvah", the Israeli national anthem, by an organ and string quartet.

The order of the service was in accordance with wishes expressed by Dr. Wise. Rabbi Klein read in English and Hebrew from Psalms 90 and 144; John Haynes Holmes, pastor of the Community Church and a friend of Dr. Wise, read from Milton's "Samson Agonistes," beginning:

"Come, come, no time for lamentation now,
Nor much more cause. Samson hath quit himself
Like Samson, and heroically hath finished
A life heroic. . . ."

And from Matthew Arnold's "Rugby Chapel" Dr. Holmes read the passage beginning:

"O strong soul, by what shore
Tarryeth thou now"...

Rabbi J. X. Cohen, associate rabbi of the Free Synagogue, read the 121st Psalm, "I will lift mine eyes up to the mountains" . . . and Rabbi Klein read an elegy of Moses Ibn Ezra, eleventh century Hebrew poet, in English.

The Free Synagogue Choir sang the prayer "Hashkevenu". Dr. David Petegorsky, executive director of the American Jewish Congress, of which Rabbi Wise was president, delivered the eulogy. Rabbi Sidney E. Goldstein, the other associate rabbi of the Free Synagogue, read the Ninety-first Psalm. A special prayer was recited by Rabbi Klein, and the traditional prayer "El Mole Rachamim" was chanted by Robert Harman, tenor of the Free Synagogue.

Crowds of Rabbi Wise's admirers began assembling outside Carnegie Hall, where the Free Synagogue held its services, at 11 a.m., although the funeral was not to begin until 2 p.m. Thirty seats were reserved inside for the immediate family, and another 300 for relatives and close friends; 833 balcony and gallery seats were opened to the public at 12.30 p.m., and the rest of the hall was filled by holders of invitation cards.

The coffin, completely hidden by its flowers, was brought on to the stage when the doors opened at 12.30. Six patrolmen stood by it at attention until the ceremony at 3 p.m.

Inside and outside the building were 200 patrolmen and thirty-seven police officers, under the command of Inspector Patrick J. Kirley, to control the crowd. Both sides of Fifty-seventh Street were jammed with mourners, and the lines stretched down Seventh Avenue and around into Fifty-sixth Street, opposite the back door of the hall.

Traffic was halted when the coffin was carried out of the building into a hearse. Twenty cars joined the procession, which proceeded under police escort to the cemetery, State Police taking over at the city line.

More than half the 3,000 seats in Carnegie Hall were assigned to persons associated with Rabbi Wise in his many religious, welfare and Zionist activities.

Dr. Petegorsky, in his eulogy, said that Rabbi Wise would be remembered as "a great Jew, a great American, a great liberal, a great humanitarian — as a giant among men."

He said that during the war the name of Stephen Wise became synonymous, in the minds of Jews in Europe, with the United States and the fight for freedom; and that when the war ended, the question asked by many Jews in the liberated territories, among their first words to Americans, was, "Is Rabbi Wise still living?"

Rabbi Wise's body, clothed in his customary black broadcloth suit, with white shirt and black tie, lay in a severely plain walnut coffin with bronze handles. The only floral offering was a single spray of daffodils placed on the coffin by James Waterman Wise, writer and son of the rabbi, who had picked the flowers from his garden. Beneath Dr. Wise's head was a sachet of earth from the new State of Israel.

The altar was flanked by the United States and Israel flags draped in black and the synagogue was dimly lit by electric candles on the rough, white plaster walls.

BNAI BRITH

(Continued from Page One)

groups were started and there are now forty-seven such bodies in operation, it was reported.

Regarding racial and religious questions in screening applicants for admission to college, the study found 97 per cent of non-denominational colleges still asking such questions. A Jewish student was said to have a 56 per cent-chance of acceptance by the college of his first choice, a Catholic a 67 per cent chance and a Protestant a 77 per cent chance.

The report said that almost 98 per cent of the state application blanks for licensing of five major professions—accounting, law, dentistry, optometry and medicine—contained questions that were strongly discriminatory.

It found a "more enlightened" attitude in the South toward civil rights and an encouraging sign in the fact that 700,000 Negroes voted in the last Presidential election, compared with 200,000 who voted in the election of 1944.

Most "culpable" exponents of racial and religious bias in the Eightieth Congress were Representatives John Rankin, of Mississippi; Ed. Gossett, of Texas; and Eugene Cox, of Georgia, the survey reported. Fitting also into this category, it said, were Representative Clare Hoffman, of Michigan, and former Senator Chapman Revercomb, of West Virginia.

The survey criticized those credit companies and insurance agencies that contributed to discrimination by confidential systems of reporting that emphasized "the irrelevant factors of race and religion in determining the credit risk of an individual."

In the matter of social discrimination, the report asserted that resort literature still contained blatant anti-Semitism and that many hotel owners ignored or evaded civil rights laws. For example, it cited the shift in newspaper advertising from such phraseology as "restricted clientele" to such phrases as "churches near by," "congenial atmosphere" and "club plan."

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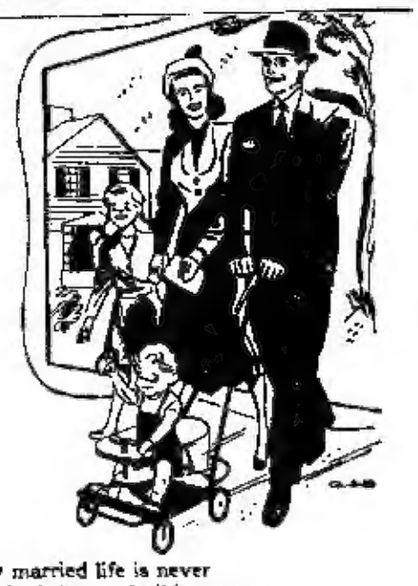

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